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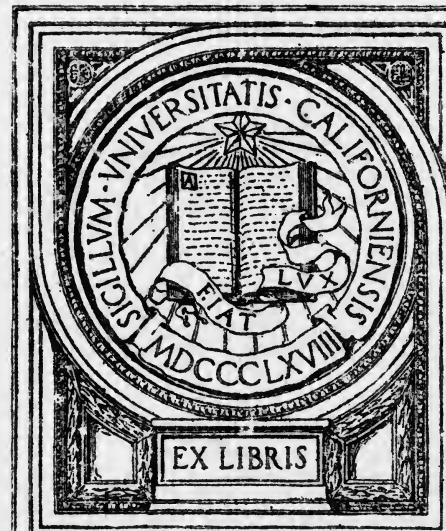
CHILULA TEXTS

BY

PLINY EARLE GODDARD

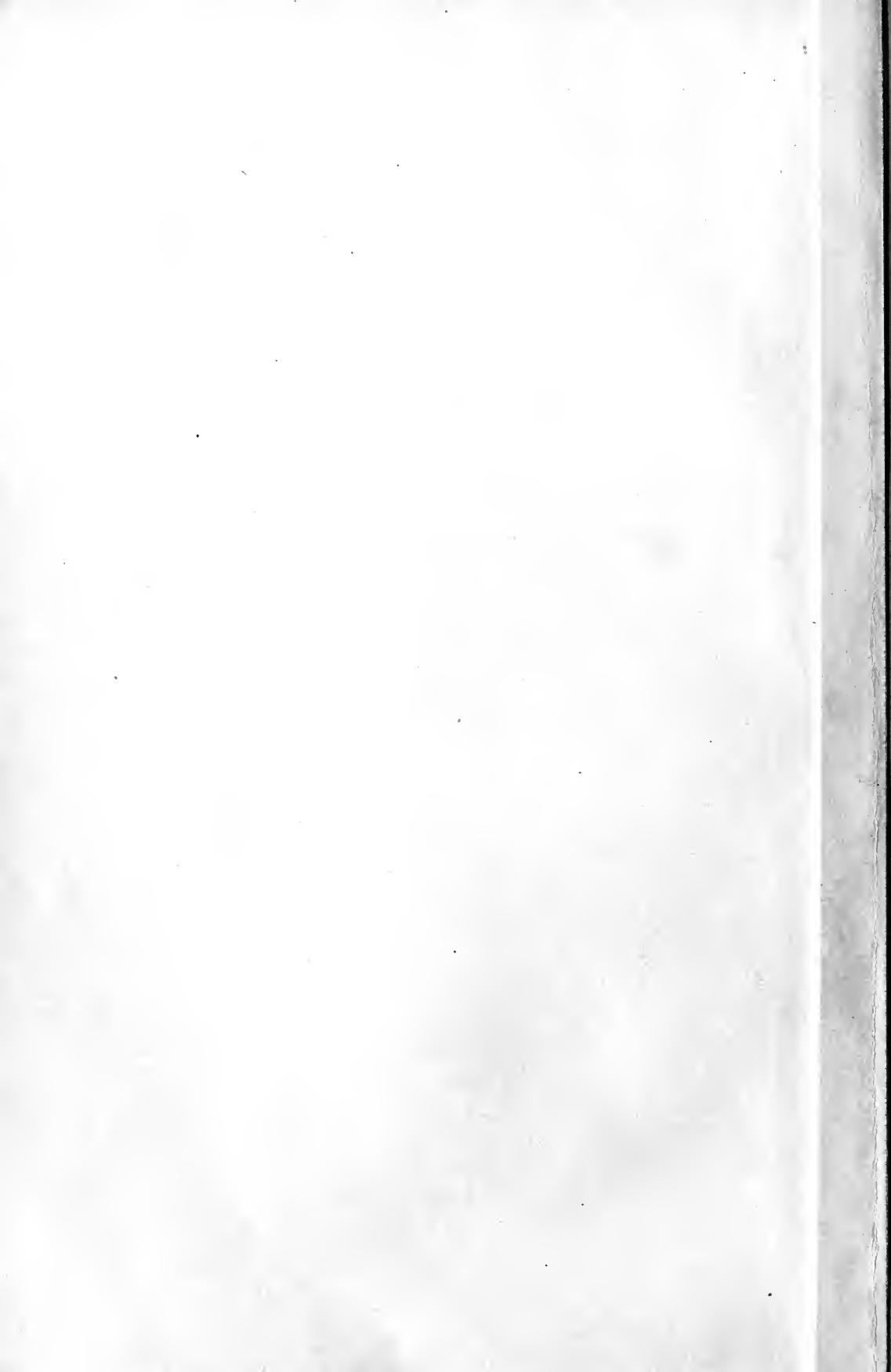
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INTRODUCTION

The texts presented here are the results of an attempt to rescue the folk literature of a disappearing group of Indians.

The first part consists of texts secured from the Hill family, who were the last to leave the Bald Hills and join their kindred in Hupa Valley.¹ Tom Hill, the father, knew many medicine formulas, but, as he claimed, few myths. It is known, however, that the myths and tales of the Hupa were shared by the Chilula of Bald Hills. For the general student the differences between the Hupa and the Chilula of that region are too small and few to be important.

The texts forming the second portion of the paper were obtained from a very aged woman, a native of Redwood Creek, south of Bald Hills, the wife of Molasses.^{1a} Her age made the securing of these texts very difficult. She spoke the dialect of middle and upper Redwood Creek. The larger number of the surviving natives of that region were with the Hupa when young and use the Hupa pronunciation. This informant used k' where Hupa has x, agreeing in this respect with the Athapascans in the region immediately south. She also used a for e in many words, but this is considered a personal peculiarity. It was impossible to record a complete text directly from her lips. The interpreter, O'Haniel Bailey, a Whilkut, supplied many phrases and sentences. These are Hupa in their phonetics.

To one familiar with the region these myths and tales give it an ancient and supernatural atmosphere. As one passes a particular spot he is reminded that here such a monster used to live, or that these rocks are still the abode of hostile spirits to placate whom certain medicine formulas are used. It is feared that to the stranger this impression can not be conveyed.

SOUND VALUES OF CHARACTERS USED

- a as in father.
- ai as in aisle.
- e as in net.
- ē as in they, but lacking the vanish.
- ei as in ey in they.
- i as in pin.
- ī as in pique.
- o open o, nearly as in on.

¹ Page 265.

^{1a} Her portrait is shown in plate 40 of this volume.

ō as in note.
 oi as in boil.
 ū as in rule.
 ū as in but.
 y as in yes.
 w as in will.
 w an unvoiced w occurring frequently at the end of syllables.
 hw the preceding in the initial position.
 l as in let.
 L an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely between the sides of the tongue and the back teeth.
 L made in the position of the preceding sound, but accompanied by glottal closure. It also begins with a complete contact revealed in a t which closes all weak syllables preceding it.
 m as in English.
 n usually as in English, but sometimes short, due to a glottal stop following.
 ŋ as ng in sing.
 h somewhat stronger than in English.
 ' the preceding after vowels.
 x a palatal voiceless spirant like ch in German nach.
 s as in sit.
 c as sh in shall, occurs only after t.
 d formed in the dental position; sonant after the release of the tongue.
 When it is preceded by a weak vowel a t is heard.
 t in the position of d, surd and strongly aspirated, much as in tell.
 t in the position of d, surd, unaspirated and accompanied by glottal closure.
 k a surd stop having the contact on the posterior third of the hard palate, when it precedes a front vowel or y; before a back vowel the contact is on the soft palate. It is accompanied by glottal closure giving the sound considerable harshness.
 k' a strongly aspirated surd palatal stop. It is found only in the second part of the paper, being used where the Hupa use x.
 g has the positions of k as given above. In sonancy it resembles d.
 q similar to g, but more noticeably velar.
 dj a sonant affricative consisting of the zh sound in English azure preceded by a complete contact.
 tc an affricative, an sh sound preceded by a complete contact. It is accompanied by a glottal closure in most instances. When the texts were recorded tc without glottal closure was not differentiated in writing.
 ' glottal closure. It occurs in many words where it was not noted. It is present, probably, in all cases where two vowels are written without a separating consonant.

NOTE.—In the texts each Indian word is translated by an English word or phrase which has been set off from those preceding and following by wide spacing. It is only by accident that the English translation occasionally stands under the Indian word of which it is a translation.

TEXTS

PART I

Obtained from Tom Hill and his son, Dan Hill

I. THE WAR WITH THE LASSIK INDIANS

man^e tes yai yī nūk ye ū yī nūk xō yīl kūt yī nūk
 War party went south, way south. Redwood creek south
 kyū wiñ ya in yan na dil ne en hai a' tin tes yai hai ya. 2
 Indians used to live those all went. And
 yō yī nūk kil lūn xō yī nūk na dil ne en kyū wiñ ya in yan
 way south Killūnxō south used to live Indians,
 yī sin tciñ tcōñ xō kit tcū we lūk kūw xō i yī nūk na dil ne en 4
 lower side Iaqui butte south used to live
 kyū wiñ ya in yan a' tiñ tes yai nō wil lin diñ yī nūk
 Indians all went. Head of creek south
 hai ya a' tiñ tcein niñ yai kyū win tse hai ya 6
 there all came. They danced. There
 xōs tūn dim min lūñ sil len sil tiñ xa ûn lūn teōl tūk
 sixty there were, bows that many one counted.
 hai ya xa tceit kyū win tse la ai xō kyū win tse nes 8
 Then they danced. One place they danced. Long,
 nis sa tcein nū win tik na xō kin nūs na as del
 far they made a line. Two places in front they danced.
 hai ya xa djit ûñ kit te its xōte tsil tiñ mil hai ya xa djit ûñ 10
 Then they shot, bows with. Then
 yī man dil mit sil tin ne mil kit te its hai ya ha djit
 white man his guns with they shot. Then
 sa win den na' din me e man^e gaL na' diñ yis xan 12
 they traveled. Two in war party was going, two days,
 na' xūL e diñ xoi dū wil lū tai ke^e lan mit tsiñ win tan
 two nights. They began to fight. Taike^e many their bones lay,
 kyū win ya in yan
 Indians.

ha' yāL kūt man^e na tes dī yai yī na tciñ
Then now war party started back from the south.

2 xwe nal tel weL a ya de ne dik gyun ûñ tiñ xō il lū
They spent the night. They said, "Here very used to be
kyū wiñ ya in yan hai ya hit djit ûñ na te se deL na tse yō
Indians." Then we went again ahead. That

4 e tciñ xō ûL sa nai dil miL dûk kan xa na se deL
place so far when we had gone ridge we went up.
xō Lō kōtc me hai yī me ûñ gya le nauw tcit dil wauw
Xōlōkōtēme in it it was they were living. They were talking.

6 me la Lō xō sin me la xō niñ ya lūw hī al nai yī nûk
Some of them were laughing. Some of them were crying (?). Then
back south
da an nai dī au de na yī na tciñ man^e na wit daL hī al
we ran. There from the south again war party came along. Then

8 kūt xō nat tcit tes yai hī al xoi dū wil lū xōte siL tiñ
now around them it went. Then they began to fight. Bows
miL kiL tce xa in ye sa a kit tce xa in ye hai ya hit djit
with they were fighting. Long time they fought. Then

10 yī man dil mit siL tin ne miL kyū wim mût bau bau
white man his gun with they shot. "Bau, bau,
bau dū wen ne hai ya ha djit kūt tsin teL deL nis tan
bau" it sounded. Then they fled. Log

12 sit tan nil lin nûk ka hai yī me û nō nin deL xō lan
was lying along a gulch that under they were sitting.
xûL e dûñ xoi dū wil lū ded kiL tce xa nauw yī tsin
Morning they began fighting this time they were fighting, west

14 nū win a miL kil la dûs tce xō tciñ ye teû wil lai hai ya ha djit
when it was. Bark to them they carried in. Then
tce xō wiñ an din dai dō ya xōs le
they killed all. Missiles become none.

16 Lū wûn de we nûñ kī ye Lū wûñ de we nûñ xō LIL
One was shot. Again one was shot, his brother
hil de ya wen nan sa na wit dit den xōt dan yai mil
with. They were shot. We started back. When it was going down

18 xa al sa kiL tce xan ye
that long they fought.

II. PANTHER AND GRIZZLY BEAR²

mit kyō tsis dai xōl liñ hil na xō xō liñ hī aL
 Panther lived his younger brothers with two his brothers. Then
 kyū win nai da tcit te in nauw hī aL a ya xōl tcit de ne 2
 he hunting he used to go. Then he told them,
 yī tsin dō xa sin nauw lax kyū win nai dau win te hī aL
 "West do not go up." Just he always hunted. Then
 a ya tcōn des ne xō ed de hit ûn nō hōl tein ne ke yī tsin 4
 they thought, "Why does he always tell us? Come, west
 xa sēL hī aL yī tsin xa is deL ya teñ en ye û yī tsīñ
 let us go up." Then west they went up. They looked. Way west
 kin nōñ a diñ kyū wiñ xoi yan sis ten ei niL küt da na iL tan nei 6
 timber at its end old man was lying. On each other (his legs) were
 lying.
 xwa eût xō nōñ ai diñ ya nañ ai hī aL a ya de ne yō
 His wife at his end was sitting. Then they said, "There
 kyū wiñ xoi yan ke xe nō lan in tsit hī aL hai kyū wiñ xoi yan 8
 old man come help us pound." Then that old man
 a dū wen ne xoid da a dōn ne ke xe nō lan in tsit xa
 said, "What did you say?" "Come help us pound." "Yes."
 na na wil kyōs mit dje sa an te na win teūw yī sin tciñ yei 10
 He took down grizzly bear blanket. He put it on. From the west
 da na xō dū wiñ an xōn ta ya na xōñ an nō na ya nin tse
 they ran back. House they ran in. They shut the door.
 sa a ya na wes eL hī aL küt wil dal tsū e xai x hwa 12
 Long time they sat there. Then now they heard him coming.
 "Boys, for me
 nō to' tse dō na ya tē tse hī aL kes yai min tsit da kai
 open the door." They did not open it. Then he climbed up. The
 smoke-hole
 ye wiñ yan xwa ya eal kit kil la xûn kyū win yan^e 14
 he went in. To him they gave food. Venison he ate.
 tein nel ya nē hī aL kī ye xwa ya eal kit tein nel ya nē
 He ate it up. Then again to him they gave food. He ate it up.
 hī aL kyū win yan^e a tin tein nel yan dū wan hai ne en 16
 Then he ate. All he ate up. Hides that were
 tein nel yan dī huce e dō nañ a hī aL a de ne xa nauw dal
 he ate up. Something was not left. Then he said, "Well,
 I will go back."

² Told by Dan Hill.

hī al xwa na ya tē tse dō me wiL kyō dō tce na in dī yai
Then for him they opened the door. It was not large enough. He
did not go out,

2 xō mit mil min tsit da kai tce na in dī yai hī al
his belly because. Through the smoke-hole he went out. Then
ye ne kin tewēn xōn ta me na de wū men hī al na ya ūs xa
he defecated. In the house it was full. Then they carried it out.

4 min dai tciñ a tiñ tce na ya niñ xan hai meñk
Outside all they carried it out that inside.
na in dī yai kin niñ en na xai kin niñ en a ya xōL tcit de ne
He came back. He brought game. Two he brought. He spoke to
them,

6 yī tsin dō xa sin nauw nō hōL deuw ne xō nin na neL mūt
"West do not go, I always tell you." His face he slapped,
min dite ne en mit tewan tūL tan xō nin tce niL tik hī al la
wildecat. Fox his face he pinched out. Then one

8 xūL Le kis tōk hī al xūL Le dūñ tcit tes yai tewō la
night he flaked arrowheads. Then morning he started. Five
tcit teL ten tsit dūk a na we nai ya des min teñk qal lit sis ten
he carried quivers full. As he walked along lying

10 xō wūn tein niñ yai xō kūt da na dū wil a na' diñ xō kūt
to him he came. At him he shot. Twice at him
da na dū wil a hī al a de ne a lō tcit de ne dai dañe
he shot. Then he said, "Alo," he said. "What

12 a dil la kūts de dū wil lai hī al hai tsūm mes Lōn a de ne
snaps you put in the fire?" Then the woman spoke,
dil la kūts hūn na nit de wū nal gyañ hī al nin na as lat
"Snaps is it, he shot you it is." Then he jumped up.

14 te na na wil kyōs mit dje sa an te na win teñw hī al
Blanket he took down, grizzly bear blanket. He put it on. Then
na xō nes yōt xō mūk ka da na dū wil al yū diñ hit Lai
he ran after him. At him he shot along. Finally one

16 nō in dī yanē hī al hai tsūm mes Lōn a de ne mūk kets ta'
was left. Then that woman said, "Among his nails."
hī al hai ya mūk kūt da na dū wil a ya wū mas sis seL wen
Then there at him he shot. He rolled over. He killed him.

18 hai ya nōn dik
Here the end.

III. LOVE MEDICINE—YIMANTUWINYAI

mûk ka na dû wûl a diñ yî dat mit tû wût tcit da na na da ai
 Mûkkanadûwûladiñ above hill stands up
 tcit tel tewen yî man tiñ wiñ yai hai ya miL tein nûw 2
 he became Yimantûwiñyai. Then he heard
 dik gyûñ yî nûk a yî dûk tel tewen keL san nûñ dô yî neL en
 here southeast has become a girl. She does not look at
 xoi is dai na se ya te tcôñ des ne hai yaL xûL e dûñ kût 4
 man. "I will go," he thought. Then in the morning indeed
 tcit tes yai Lô xô xa tê we il ded mûk kai yî da tciñ sai kit diñ
 he went. Herb he was looking along for this on it from the
 north. Behold

Lô xal a xô lûñ mit tûn tcit dû wim mite a dil la me 6
 herb had sprung up. Its leaves he took. His hand in
 wiñ kai hai ya xa djit hai mûk kût de xa win tan tewô la diñ
 he rolled it. Then the its root he took out. Five times
 a dil la meûk na tel mas hai ya xa djit kê yî nûk a yî dûk 8
 his hand in it he rolled it. Then southeast
 xa is ya yei sai kit diñ ûñ gya ya wiñ a yei tcôñ xôñ nê iL en nei
 he climbed up. Behold he saw she was sitting. She looked at him.
 yû diñ hit xô wûn tcin niñ yai hî al xô na ta' deûk 10
 Finally to her he came. Then her eyes this way
 a na tel kyô hei tcit den ne nin de hwe dû win tse
 got so large. "Hei," she thought. "You here me in front of.
 a dô mil din xô sin hwik kût nal tsit hî al kûn na tes dî ya te 12
 Lonesomeness on me falls." Then "Now, I start back,"
 tcit de ne xa hwin na nail tik te ta nan wit ya yei ta nan
 he said. "Well, wait, I will go with you." She went in the water.
 sa a din hit xa na wit yai xel xa wiñ xan hai yaL kûn 14
 After a long time she came up. Load she brought up. Then indeed
 na tes deL mûk ka na dû wûl a diñ yî dat nan deL ei
 they started back. Mûkkanadûwûladiñ above they came back.
 hai yûk a xô lûñ a' dî ya tel kyû win ya in yan nan deL te hai 16
 "This way it is it will be. Indians will come. This
 hwin nes te diñ na xai neûw hai yûk a yî diL win sel te
 my body he will say. This way it will be hard."

hai yôw hwô hwa ne 18
 This way only.

The Prayer:

mûk ka na dû wûl a diñ yî dat na tes sil dit tcwen nit Lô we
 Mûkkanadûwûladiñ above you became, your herb

2 hwû wa kil tewit hei yûn tcit de ne kût dôñ kûn na
 me loan. "Yes," he said. "Well, all right,
 hwin nis te xô nis sin xô lûñ a xôt dî yau e a dû wen ne
 my body you know. It has happened you say.

4 kût dôñ nû wa me nil tewit te kûn na hwin is te
 Well, to you I will loan it. All right my body
 xôn nin sin xô lûñ hwe en dôñ a de ne dô lan hwin nis te
 you know. I it is say not many my body

6 ye xô nê te kût dôñ a dil kit te hei ûñ tcit de ne kûn
 will know. Well, take it with you." "Yes," he said. "Now,
 na tes dî ya te kût a dûw kit
 I will go back. Now, I will take it."

IV. LOVE MEDICINE—YIDETUWINYAI

8 yî de tû wiñ yai tce xôl tewê diñ³ tcit tel tcwen
 Yidetuwiñyai Teexôltewediñ came into being.

yî dûk tô nôñ a diñ teô xôn nûw xô hwe na wai tcit tel tcwen
 End of eastern water he heard of him. His name went about.
 He came into being

10 kî xûn nai kûn teû wil tewil yî dûk a tô nôñ a diñ hî aL
 Kixûnnai young man at end of eastern water. Then
 xô wûn tcein niñ ya yei hî aL xoi kil lai kî nañ ya
 to him he came. Then stick game they played.

12 a tiñ ka ûn te xô wûn na niñ an hai yaL na tes dî yai
 Everything from him he won. Then he started back.

tse nûn siñ diñ⁴ na in dî yai kî xûn nai kûn teû wil tewil
 Tsenûnsiñdiñ he came. Kixûnnai young man

14 te tcit tel tewiñ xô lan xô teûñ xa wiñ yai dûn dañ kit tis se xô
 he found had grown in the water. To him he came out. "Who smartest
 a in te yî sin tciñ na' tel tcwen kî xûn nai keL san hî aL
 is?" West two had come into being, kixûnnai maidens. Then

16 tcit tes ya yei kî xûn nai kûn teû wil tewil sa a din hit djit
 he started, Kixûnnai young man. After some time

³ The large Yurok village on the north side of Klamath river below Martin's ferry.

⁴ The Karok village at the mouth of the Salmon river.

na tes dī yai sai kit diñ de nai sin tciñ na wit dal dau
he went back. Really here from the west he went back. "No,"
tcit de ne dō mit lūn na te dit tse xōn la ai xō xōñ na wit dal 2
she said, "we will not open the door." He, really, he went
along back.

sai kit diñ xon teeñ a hai al xa xon ta xōl tcit de ne dau
Behold their heads were sticking out. Then "Well, house,"
they said to him. "No,"

tcit de ne kūn nauw dal te na teil yeūw nōñ a diñ na nes dai 4
he said. "Now I will go back." Resting place its end he sat again.

na teñ iñ hit sai kit diñ tsū mes lon xō kai yei de xō na teñ en
When he looked back really women were behind him. This way
he looked,

xō nat ye ū kaL sa wil auw hwil na' dī au le nal diñ 6
around himself. Way distant were scattered along, dentalia.
Lenaldiñ

na wit dal ei hī al ai ya xōl tcit de ne tcit da hwūñ
he passed. Then they said to him, "This is the first time

dō me dū win tewiñ hit hai yō na wit dal hai ye he kūn 8
you did not like it." That one went on. Nevertheless indeed

na wit dal tce xōl tewe diñ na in dī yai ei na xō xōl niñ ya yei
he went back. Teexōltewediñ he came back. Two with him came,

tee xōl tewe diñ hai tsū mes lon dō tcin dil ne en 10
to Teexōltewediñ the women never used to go out.

hai yō' hwō hwa ne
This way only.

V. LOVE MEDICINE—YIMANTUWINYAI'S ILLEGITIMATE SON

yī de nin san nōñ a diñ tcit teL tewen yī man tū wiñ yai 12
Northern end of the world he became Yimantūwiñyai

xō tin tail tewen xō tewō hil hai ūñ a de ne xōn ta'
his illegitimate son his grandmother with. Then he said, "Houses

na se ya te dai dai hai Lō hai te we tewe nē dūñ 14
I will go. Where the herb the I became time

hwō nōñ ai diñ teL tewen hwit tciñ teil lūw hī al
by me it grew, to me bring it." Then

a xōl tcit de ne yō na kis xūñ hī al kūt tcit tes yai kūt 16
she said to him, "Yonder it stands." Then now he started.
Then now

a d̄l kit hai Lō mûk ka na dûl wûl a diñ⁵ tein niñ yai yei
he carried with himself that herb. Mukkanadûlwûladiñ he came.

2 h̄i al na tin neox tce wil lin kai ye teu wiñ yai yu wit diñ hit
Then Hupa river mouth he entered. After a time

Le nal diñ⁶ tein niñ yai yei h̄i al tûn tewin ta diñ⁷ yî dûk
Lenaldiñ he came. Then tântewintadiñ up

4 me is yai mûk kox yî da tceñ tce niñ ya yei me is diñ diñ
he climbed. Mûkkox below he came out. Meisdidiñ

xot teu win ya yei tcûk qal de yî nûk mûk kai
he came down. He walked. This south (road) on it.

6 teit tin diL e kai⁸ yî nûk xa is ya yei da tcein nes dai h̄i al
TeittindiLekai south he went up. He sat. Then

teit tes yai Lel diñ⁹ yî da tcein tcûk qal lei sai kit diñ
he went. Leldiñ from the north he walked. Behold,

8 xô nin diñ lit na dûl wiñ a
in front of him smoke stood up.

tai kyûw me¹⁰ xôL wil lil teu sit ten hai de xôL wil lit
Sweathouse in one was sweating himself. Lies in the water,
that one smoked himself.

10 tce niñ ya ûñ gya xô ed dai de xot La klûw yî tsin
He came out. He saw his hair here his hips join down

xot dañ eL h̄i al xô tceñ tce xan neûw xô tceñ a xôL teit de ne
it hung. Then to him he talked. To him he said

12 xa xon ta' ye nai il h̄i al kût ye na win deL ûn te xô lûñ
"Well, house we will go in." Then now they went in. It was

nes dai tsûm mes LôN xon ta meûk h̄i al kyû win yan¹¹
sat women house inside. Then old man

14 a xôL teit de ne xa tai kyûw ye el h̄i al kût tai kyûw
said to him, "Well, sweathouse let us go in." Then indeed
sweathouse

ye teu win deL hai yaL xôL xô teu wil lik dô lûñ
they went in. Then he told him, "Not much

16 wûñ nik kyûn na we he ne hwe¹² ûñ tsûm mes LôN h̄i al
you must think about it. Mine women." Then

⁵ Refers to the continued beating of the surf at the mouth of the Klamath.

⁶ The junction of the Klamath and Trinity rivers.

⁷ A place on Bald hill over which the old foot trail led.

⁸ A resting place on Sugar-bowl mountain.

⁹ The junction of the main Trinity and the South Fork.

a de ne hwa ūñ a tin diñ hwin naL til tewen tsūñ mes Lōñ de
he said, "For me every place in my presence they became,
women. This

xō wiL dūñ na' hwil niñ yai hai na xai yañ eL ye tiñ hit 2
several days ago two with me came those two sitting there
the entrance.

yī nūk a yi man yī tsiñ hai ya ūñ na' hai yūñ teL tewen
The other side southwest there, two those became,

hai yūñ xa yañ eL de dañ iūw nūw yī dūk a tō din nūn diñ 4
those sitting there. Now I hear facing the eastern water

na' xūt tcin nañ na teL tewen hai yūñ na se ya te nūw tsin
two I hear have become again. Those I will go to, I thought.

ded ke nin nūn ya de dai yis xūñ min sū wiL diñ hai yī mil 6
These now you you go. This standing exit of sweathouse
with that

hai yūñ hwe mil na iūw hwa dau xōL tcit de ne il la
those I with it I always go." "No," he said to him. "Hands(?)

hwa ne he ne sē ya te
only I will go."

8

hī aL kūt tes yai yī dūk a tō din nūn tcin nin ya yei
Then indeed he went. Facing the eastern water he came.

ya wiñ eL ūñ gya ya kyū wit Lōñ a ya xōL tcit de ne xa 10
They sat there. He saw they made baskets. They spoke to him, "Well,

xōn ta xōn ta ye tcū wiñ yai tse da dil lūw xūn xai
house." House he went in. "Stones put on the fire." "Xunnai,

tōn dit tewit hī aL kūt tee in deL la aiñw te na xōn an 12
get water." Then indeed they went out. Really they ran in the
water.

tee niñ ya hit ye ū yī deē ūñ gya na ya wit me le hī aL
When he came out way north he saw they were swimming. Then

kīt ta aūw hw—tcit hei tcōn des ne hī aL tewō la diñ 14
he sang. "hw—tcit, well," he thought. Then five times

na teL mas
he rolled.

hī aL kūn na tes dī ya yei lel diñ na in dī ya yei hī aL 16
Then indeed he started back. Leldiñ he came back. Then

tais tse mūx xa tcit tes yai tcin nim meL hī aL xōL tel lit
sweathouse wood for it he went. He brought it back. Then
he smoked himself.

hī al xōl nōn lit tai kyūw min dai da ya na wes a
 Then he finished smoking himself. Sweathouse outside he sat

2 hī al tcit te eñ hit ye ū yī da tciñ ûñ gya ye na nin
 Then when he looked way from the east he saw there two persons
 mûk kût da nan kis ût xō yan deL hai ya ha djit xûL e dûñ
 on it blanket spread. They were coming down. Then morning

4 hīt djit na tes deL de yī de nin san nōn a diñ na in deL ei
 then they started back. This northern end of the world they came.
 na' xōL niñ ya yei
 Two with him they came.

VI. LOVE MEDICINE—THE MT. SHASTA WOMEN

6 yī nûk a nin san nōn a diñ tcit teL tewen kī xûn nai
 The southern end of the world became Kixûnnai

kûn tcû wil tewil tcit teL tewen nē dûñ xōn nōn ai diñ
 young man. When he became by him

8 teL tewen hai xō Lō we tō din ne hai ya mil
 became the his herb at the spring. Then

kyū wiñ ya in yan dō teiL tsis xōw tcit te eñ min nē djō mil
 people he did not see. In vain he looked. After a time

10 a tcōn des ne ke xa nē te te hai al xûL e dûñ tcit tes yai
 he thought, "Well, I will look for them." Then in the morning
 he went.

de de de nōw kût na teiL yeūw nañ a diñ tcin niñ yai
 This sky resting place where it is he came.

12 hai ya mûk ka da tewû wiñ en hai al nin san meûk
 There he shot. Then world inside

tcit teñ en sai kit diñ ûñ gya nin san Lûk gai¹⁰ mik kin ne diñ
 he looked. Behold it was mountain white its base

14 xōn ta diñ ye kyû wes a nē a tcōn des ne hai ya xō lan
 village (his vision) reached. He thought "There it is
 tel tewen hai al tcit tes yai hai ya tcin niñ ya yei
 become." Then he went. There he came,

16 nin san Lûk gai mik kin ne diñ xa xōn ta xōL tcit de ne
 Mount Shasta its base. "Well, house," they said to him.

xōn ta ye teû wiñ yai hai yaL a de ne la xō se es tsit diñ
 House he went in. There he said, "Just little while

¹⁰ Mt. Shasta, which is a triangle of white seen in clear weather from the higher mountains in the Trinity river region.

na h̄c̄ai na tes d̄i ya te tc̄it de ne hei ya de ne ne ū dil dik te
I go about. I will go back," he said. "Yes," they said.
"By you we will go!"

a de ne ts̄um mes Lon
said women.

2

hai aL k̄un na tes d̄i yai h̄i aL na' xōL tes ya
Then indeed he started back. Then two with him went.
yī nūk a nin san nōñ a diñ na in d̄i ya yei na' xōL niñ ya yei 4
Southern end of the word he came. Two with him came.

hai ya xwe yal weL hai yaL a ye de ne hai yō ts̄um mes Lon
There they spent the night. Then they said, those women,

niñ ai nin sen kī xūn nai ūñ dō til tewen nin sin ūñ 6
"You think Kixūnnai it is have not become, you think?"

hei ūñ tc̄it de ne dō dōñ ūw tsit hei ūñ ya xōL tc̄it de ne
"Yes," he said, "it is not I know." "Yes," they said to him.

dik gyūñ yī de yī dūk teL tewen kī xūn nai hai min nōñ ai diñ 8
"Here northeast became Kixūnnai. The by him

na' teL tewen ts̄um mes Lon dō ye neL en kyū wiñ ya in yan
two became women. They do not see people.

dō tce in dil hai ya tciñ te se ya te mit dil wa 10
They never go out." "There I will go in turn."

hai ya tciñ tc̄it tes yai xūL e dūñ a de iL kit xō Lō we
There he went in the morning. He took with him, his herb.

hai ya tciñ niñ ya yei yī de yī dūk hai ts̄um mes Lon 12
There he came, northeast the women

teL tewen diñ xa xōn ta xōL tc̄it de ne xōn ta ye tciñ wiñ yai
became place. "Well, house," he said to him. House he went in.

hai aL a de ne lax se sit diñ na h̄c̄ai hai yaL k̄un 14
Then he said, "Just little while I stay." Then "Now
na tes d̄i ya te hai aL a de ne ne ū dil tik te xa tc̄it de ne
I go back." Then they said, "By you we will go." "Well," he said.

hai aL k̄ut na tes d̄i yai na' xōL tes yai 16
Then indeed he went back. Two with him went.

yī nūk a nin san nōñ a diñ na in d̄i ya yei na' xōL niñ ya yei
Southern end of the word he came. Two with him came.

hai aL a tcōn des ne kyū wiñ ya in yan na nan deL te 18
Then he thought, "Indians will come.

xau'v dī ya te La xō gya xa dī ya te hai yūk yī dil win sel te
I will do this. Just so it will be. Thus it will be hard,

2 hai de hwit Lō we
this my medicine."

kūt hai yōw a huā ne
Just this way only.

VII. DEER MEDICINE—PANTHER AND WILDCAT

4 kōte mit ta' diñ¹¹ tcit tel tewen min niñ mil le dil lū¹²
Kōtemitta'diñ he became, panther

xō kil le hiL hai yaL ûñ min niñ mil le dil lū La xō
his younger brother with. Then panther just

6 kyū wūn nai da win te min dite¹³ eñ La xō na yiL qōt win te
always hunted. Wildcat it was just always set snares.

lax na in dī yai min dite hai xō we tee a xōL dū we ne
Once he came back, wildeat. The his sister-in-law spoke to him,

8 me tsai tse kīL kīL hūil la tse dū win tca hai wūñ tcit tes yai
"I feel tired dressing hides; my fingers ache." Because of that
he went away.

min niñ mil le dil lū na in dī ya hit dō sit da hai xō kil
Panther when he came back was not there the his younger brother.

10 xō tsañ a xōL dū we ne dau tcit de ne a xōL de ne dōñ
"It must be you have been saying something to him." "No," she
said "I said, only

man hūil la tse dū win tewa xōLēde ne
because my fingers ache," I told him.

12 hai aL tcū xō teL xai se nim me tein niñ ya yei
Then he began tracking him. Semimme he came.

miñ kin ne mit tciñ sai kit diñ tce xūn neūw tse xōn ta'
Back of the house behold he heard talking, house

14 me tciñ hai aL xa dim min kin diñ xwel weL xūL de dūñ
in it. Then right back of the house he spent the night.
In the morning,

ûñ gya tce niñ yai na' niL kūt da na sa an (?) is dits
he saw he came out. Two on each other lying ropes.

16 se niñ mō kōs tūk xō wūñ tcein niñ yai hūe en na me iūw git
Seniñmūkkōstūk to him he came. "I I am afraid of them.

¹¹ kōte is a small shrub or tree.

¹² "His face with he kills."

¹³ This is the name in general use among California Athapascans other than the Hupa who call him kim mil na tūL teū wūL, "that he walks with round."

dō xō lūñ xōx kil weûk ûn te tciñ te siñ yai hue en nañ
Is it not strange to this you came? I 2

me iūw git de nin san hīal teit tes deL de din nōw kai
I am afraid this mountain." Then they went. This sky

yī dûk xa is deL ei hai kin nûñ Lûk gai hai ya xō
up they went up. The deer lick white there

tein nin deL ei kiñ dō xō len Lō mûntc hai yī mil. 4
they came. Trees were not. Bunch grass with that

yai kit te its se da ya wil lai hīal kût tes deL
a fence they placed. And then it snowed.

wûn nō na nin deL yī tsin nū wiñ a mil xa is deL ei 6
They were sitting for it. West when it was they came up.

kil la xûn Lûk gai xe en deL ei hīal ta na kin nes yōt
Deer white went in. Then they drove them out of water.

na xai kis loīe hai ya xa djit nī yûñ kyū wiL aL hai ya xa djit 8
Two were caught. Then they dressed them. Then

kin nal mats¹⁴ me nō na nin deL hīal kit ta aūw hai ya xa djit
withe carriers they went in. Then they sang. Then

aL da na ya wil mas se nin mûk kōs tûk hai ya nō nin dil lat 10
with themselves they rolled it down. Seniñmûkkostûk there
they stopped running.

hai ya xa djit djō kin ne yai kiñ ûw na in dī ya yei se nim me
There, "Come, carry it." He came back. Senimme

na' kin niñ en na xai kil la xûn Lûk gai 12
two he carried, two deer white.

kût hai yûk a hwa ne
Now, this way only.

min dite ût en sis lene
Wildeat married became. 14

VIII. DEER MEDICINE—THE NASLINDIN YOUNG MAN

nas lin diñ¹⁵ mit ta' kī xûn nai kûn teū twil teit tel tewen
Naslindin behind Kixunnai young man became.

hai ûñ hai ded nin san le ne tcû wil twil hai yûñ kil la xûn 16
Then this mountain they grew together. That one deer

¹⁴ Deer were usually cut up where they were killed and the meat brought to the village in a carrying basket or frame made on the spot of hazel withe.

¹⁵ A place or perhaps a village near Orleans Bar on the Klamath river.

wûn na wai dô xô kyû wûn na nel en hai nin nis san
he hunted. He did not sleep. He watched the mountain.

2 xûL ei mil tce in na hwit na nel en yit da wit diñ
Midnight when he went out he looked. Higher
e il lû we xô lûñ min nê djô xô mil xô kyû wiñ an hai
it had become. After a time he slept the

4 dô xô kyû wûn ne en kin na is la le xô lûñ tsûm mes lon
he did not used to sleep. He dreamed. Women
min na is laL xô lûñ hai ye he xûL e dûn tce niñ yai
he dreamed about. Nevertheless in the morning he went out.

6 dô na xô le nê hai Leñ ya wil tewil ne en hai ye he kût
It was gone, the grew up with him used to be. Nevertheless indeed
tee niñ ya xûL e dûn kil la xûn mit tciñ tce niñ yai de de
he went out. In the morning deer toward he went out. This

8 de nôw kai yî dûk xa is yai hai al dô wil san kil la xûn
sky up he climbed. Then was not seen deer.
yî dûk a tô nôñ a diñ xô wiñ kya lê tsû
Eastern water he heard deer snort.

10 a tcôn des ne hai yôw ô xô lûñ a' dî ya tel kyû wiñ ya in yan
He thought, "That way it is it will be that way. Indians
na nan del te na in dî yai a teon des ne mit Lô we
will come." He came back. He thought, "Its medicine

12 na sel tewin te hai yaL na is tewen hai yaL yôt
I will make." Then he made it. Then there
na nel iñ hit sai kit diñ ûñ gya ya nal dit tciñ xô lûñ hai yaL
when he looked behold it apeared it had grown up again. Then

14 xûL e dûn tce nin yai de de de nôw kût xa is ya yai
morning he went out. This sky he went up.
ûn te xô lûñ kil la xûn na te ta a min niñ hai yôw xô lûñ
It was deer pointed (toward him) its face. "This way it is,

16 a dî ya tel kyû wiñ ya in yan na nan deL te xôw deûk
it will be. Indians will come. In vain this way
a tî yau he hai hwit Lô we a dit tciñ nô nil la de kil la xûn
he does this my herb to himself if he has deer

18 sis sel win te hai hwin is te diñ na xai neñw
he will kill this my body he says."
hai yôw xô hwa ne
This way only.

IX. DEER MEDICINE—YOUNG MAN BECOMES A SHRUB

ded nin san nei djit kī nūn nai kūn wil tewil tcit teL tewen
 This middle world Kixūnnai young man became.

La xō kil la xūn wūn na wa win te dō xō kyū wūn 2
 Just deer he always hunted. He did not sleep.

min nē djō xō miL xō kyū wiñ ūn xō lan sai kit diñ ūñ gya
 After a time he did sleep. Behold

kin nas la le xō lañ tsūn mes Lon min na is lal hai ye he 4
 he dreamed, women he dreamed about. Nevertheless

xūL e dūñ kil la xūn mūx xa tee niñ yai dī de xūn na
 in the morning deer for them he went out. This

tcōL sūñ¹⁶ kil la xūn yū diñ hit tcit te tcit dō tcil sūñ òx 6
 he sees deer. Finally he became tired not seeing

kil la xūn
 deer.

hai yūñ a tcōn des ne Lō he nauw dil le tūn mil lū we¹⁷ 8
 That one he thought, "Herb I will become. Tūnmillūwe
 na is dil le tai kyūw min dai da na kyū win xa.
 he became. Sweathouse outside it stood.
 sai kit diñ ūñ gya xō wūn nūn dūk ke kil la xūn yō 10
 Behold to him they came, deer. It
 xot dū wil xūts hē tcōn des ne kyū wiñ ya in yan ma
 they ate. "Hē," he thought, "Indians for them
 nauw dī yau la xō kūt de òx a xō la te kil la xūn ded 12
 I did it. Just now this way it will be, deer. This
 hwin is te diñ na xai neūw la xō gya de òx a xō la te
 my body he repeats just this way it will be."

X. DEER MEDICINE—RAVEN

yī nūk a nin san nōñ a diñ na tel dit tewen ga tewūñ 14
 Southern end of the world he became raven.

kil la xūn xōw wūn na ai ya dō tcil sis yū diñ hit
 Deer in vain he hunted. He did not see any. Finally

a tcōn des ne mik kya te sē ya te hai yī man dit tse 16
 he thought, "From here I am going." This across pointing

¹⁶ xūn na evidently carries a negative meaning such as "no longer."

¹⁷ *Ceanothus velutinus*.

nō nin tan me dil kût xûL e dûñ tcit tes yai me dil
 he placed canoe. Then in the morning he went. Canoe
 2 ye teū wiñ yai ta nē djit yī deē hai aL me dil min niñ kût
 he went in. Middle of the water north, then canoe its bow
 Lō xal tewen dō nîs sa xôL wil lal mil na teñ en
 herb grew up. Not far with him when it floated he looked.
 4 yī dûk ken tciñ ûn te xa in ya kil la xûñ hai aL yī sin tciñ
 On the east side it was coming up. deer. Then west side
 na teñ en ûn te xa iñ ya kil la xûñ mûk ka na dû wûl a din
 he looked. It was coming up deer. Mûkkanadûwûladiñ
 6 xôL tce in lat dei
 with him it floated out.
 na tō nôñ a diñ nai yî nûk nauw dî ya te tcôñ des ne hai
 "Again water end, again south I will go," he thought, "the
 8 sûw da ne en diñ na in dî ya yei yî nûk nin san nôñ a diñ
 I used to live place." He came back, south world's end.
 wil weL mil lax niñ xô dû win ne tsû hai yûñ hai
 In the night just on the ground(?), he heard something make a
 noise. That one the
 10 kil ña xûñ kî ta yanë xa win yôs hai me dil min niñ kût
 deer were eating. He pulled it up that boat its bow.
 a dim min kin diñ nô kin niñ qôt hai ya mit tciñ a' ya dî yau
 Behind his house he set it up. There toward it they did it.
 12 kût de tciL san hai yôw xô lûn tel tcôñ des ne hai de
 Then he saw (deer). "This way it will be," he thought. "This
 hwit Lô we a de il kit de hai yûñ tûn nai kit dil
 my herb if he takes with himself." This one poplar (?).

XI. DEER MEDICINE—BLACK WOLF

14 teit tel tewen nin san dim mente teim me¹⁸ kil na dil
 He became ninsan dimmentetcimme wolf
 xûL ne wan La xô tsûm mes Lôñ min na lal win te hai yûñ
 black. Just women he always dreamed about. That one
 16 a xôL teit de ne yî dûk a tô nôñ a diñ min lûn a Lû wûn¹⁹
 he told, "Eastern water end ten brothers
 teit tel tewen kit tes seôx a ya ûn te xô hwe na ya wai
 have become. Smart they are. Their names have traveled.

¹⁸ "Mountain sharp," a ridge east of Pine creek.

¹⁹ The Hupa say Lîl Lîñ.

hai yûñ a tcôn des na na sê ya te hai al teit tes yai
That one he thought "I will go." Then he went.

yî dûk a tō nôñ a diñ tein niñ ya yei min lûn xô kin niñ en 2
Eastern water end he came. Ten places he was carrying.

min lûn ke de eai xô ye wiñ xa na tes dî yai xûL e dûñ
Ten deer heads under were. He started back in the morning.

deôk al kô wits xwa xel ya is tcwen na in dî ya yei 4
This way so little for him load they made. He came back

nin san dim min teim me hai yaL dûn lûn hwô diñ
ninsan dimminteimme. Then several times

xwe nal weL mi. a xôL tcit de ne kî xûn nai ne en xô deL weL 6
when he had spent nights he said to him, "Kixûnnai are dead."

a tcôn des ne ka hwan ne siñ xa a' dî ya te tcôn des ne
He thought, "Well, I knew that it will be so," he thought.

ke nae hwa a de iL kit hai hwit Lô we tein niñ ya yei 8
"Well, I will go. I will take with myself the my herb." He came

hai ya yî dûk a tô nôñ a diñ xô min na na wil lin hai al
there eastern water end. Fire around they were scattered. Then

a ya xôL tcit de ne na sôL dil hai al hai kî ma û xwa ya 10
he said to them, "Get up." Then the medicine for them

win tsit ya xô win Lû xa tce nô dil ne kil la xûn mit tcîñ
he pounded. He rubbed it on them. "Well, you better go out
deer toward."

kil la xûn na yaL sûn ya sel wen hai ya man ûn nô xôw lau 12
Deer they found again. They killed them. "That for I did it,

kyû wiñ ya in yan na nan deL te man hai yô xô dil win sel te
Indians will come for. This way it will be hard

hai dô hîcîn nis te nai xai neûc na in dî ya yei nin san 14
the one not my body says." He came back ninsan

dim men teim me^e
dimmienteimme^e.

kût hai yô xô hwa ne
Now this way only.

16

XII. MONEY MEDICINE—THE SCABBY BOY

tcit tel tcwen ke set teit diñ Lô ge tse hwa ne min lûn
He became kesettcitiñ seabs only. Ten

xô liñ la xôL tis tee hai yûñ hai xôL tis tee ke wûw 18
his brothers, one his younger sister. That one the his sister
without their knowledge

xwa k̄ il kit ke wūw̄ hai xō liñ xwa ya tsil lai hai ye he de xō
 she fed him without their knowledge the her brothers. They did
 not like him. Nevertheless this way

2 tee in nauw̄ la xûL e kit te xauw̄ la xûL hai kit te xauw̄
 he used to go out. Just at night he used to fish with a net. One
 night the one he fished
 a de ne yō wē yō wē tcit de ne hai kit te xauw̄
 said, yōwē, yōwē, he said the one he fished.

4 yū din ne miL a tcōn des ne te sē ya te hai yaL kyū win dits
 Finally he thought, "I will go." Then he twisted
 hai kyū win tewōk̄ hai yaL a de ne xûL e dûñ te sē ya te
 that string. Then he said, "In the morning I will go.

6 hwit teiñ ye na tcōn dil ne hai yaL kût ye na win deL a' tiñ
 To me let them come in." Then indeed they came in. All
 La a is dits miL xoi kin ne kût dôñ nōw̄ kya te sē ya te hei
 one string (of money) he gave them. "Now it is from you I will
 go," "Hei,"

8 tcōn des ne hai yō xōt dañ a ûn te xōw̄ hai yaL kût
 they thought, "he is smart(?)". Then indeed
 tcit tes yai hai ya xō kya teiñ dik gyûn de yī dûk
 he went. There from them here this east

10 tcit tes yai de hai ya na wai ye
 he went. Now there he is.

XIII. MONEY MEDICINE—KINNAXONTADIN ILLEGITIMATE MAN

kin na xōn ta diñ tcit tel tewen tin tail tewen hai yûn
 Kinnaxônta'diñ he became illegitimate. That one

12 a tcōn des ne kût dauw̄ la xō hai ya dai hwō nai yō ea
 thought, "I guess just there something he gets
 hai mil la me kit ta au de xō yī tsin mil la
 the his hand in he sings. This way west his hands

14 ya wil eL hai al de xō yī dûk hai ya hit djit mil la
 point. Then this way east. Then his hand
 me na des dûk gôt kût hai yōw xō lûñ a' dî ya tel
 in they wiggle. Now, this way it is it will be.

16 xōw̄ tin tail tewen tel tewin te hai ye he dî hwō
 Even illegitimate will become. Nevertheless something
 nai wiñ a te tcit de ne hai de hwiñ kit ta a' de
 he will possess," he said "this song if he sings."

XIV. GOOD LUCK MEDICINE—YIDUKATOME YOUNG MAN

yī dūk a tō nōñ a diñ tcit teL tewen kī xūn nai
 Eastern water end he became Kixūnnai

kūn teū wil tewil tcit te wes tewen ne dūñ xō nōñ ai diñ 2
 young man. When he became by him

tel tewen hai xō Lō we dik gyūñ yī nūk kai yī man yī tsin
 became the his herb. Here southwest on the other side

na' tel tewen tsūm mes lon hai ya tciñ na i ya 4
 two became women. There he used to go.

na ne it dau hwit mil a dū wa nūn de e tewit . hai xō Lō we
 When he used to come home he used to wash himself the his herb

miL hai ye he kil la xūn a ûl lū na' dī yau kūn na 6
 with. Nevertheless deer he killed. Money also

xa ûl lū
 did the same.

hai yōx xō lūn tel tcō òn ne hai ded hwit Lō we 8
 "This way it will be," he thinks. "This my herb

a dit tciñ nō nil la de xōw xa a tī ya te hai de hwit Lō we
 to himself if he takes even it will do that this my medicine."

hai yûk a hwa ne
 This way only.

PART II

Obtained from wife of Molasses

XV. THE COMING OF INDIANS

dik gyūñ yī deε nin nis san nōñ a diñ na tel dit tewen
 Here north world end he came into being

2 yī man ne kyū wiñ xoi yan²⁰ hai ya mil ûñ min nē djō xō mil
 Yimannekyūwiñxoiyan. Then after a time
 a tcōn des ne da xō ed dûk kyauw kyū wiñ ya in yan na dil te
 he thought, "How people will they become?"

4 hai yaL ûñ tsū mes lōn na wai ye hai ya mil ûñ mit tein
 Then woman was walking. Then toward her
 tcit tes yai mil ne se tin te tcōn des ne hai yaL kût
 he started. "With her I will lie," he thought. Then indeed

6 mil tein nes ten hai yaL tcit tes yai ta nan me dū win tewen
 with her he lay. Then he started on. Water he wanted.
 wûn nō in dûk kait te sil len hai ya mil ûñ tcûk qal lit
 For it he was nearly falling down. Then as he walked

8 sai it diñ ûñ gya mil lin se hai ya mil ye- tse dī ya ka
 behold it was he heard a creek. Then "ye— I am glad. Well,
 tauw din nûn te nil lin lax ye tcū win k'ûts se k'ûn
 I will drink." Creek just he fell in. Water stood there.

10 tcit te tōt tcit te tōt tcit te tōt nis tan xōsa wūw xauw hwil
 He drank. He drank. He drank. Log his mouth floated in.
 hai yaL ya wiñ k'ûts tcit tcit de xōw wil weL ei
 Then he fell over. He thought he was dead. It was morning

12 dō tee nal tewin xō
 he was not yet restored.
 min nē djō xō mil ga tcûñ dū win ne se hai yaL ûñ
 After a time raven he heard make a noise. Then

14 a tcōn des ne is dō hwik kyan min nōi yiL dik hai ya mil ûñ
 he thought, "I wish my belly he would pick open." Then
²⁰ "The other side old man," used by the Hupa as a name for Yimantûwiñyai.

hai mûk ka min noi yiL dik hai yaL ûñ phû dû we ne
that one on it picked it open. Then "Phû" sounded

ta nan kî ye xa a na nû wes te nañ xa
water. Again it was as before. Water lay there.

2

hai ya miL ûñ in na na is dûk ke tcit tes yai yî nûk
Then he got up again. He started south.

4

hai yaL ûñ a teon des ne is dô dûn hwe e xô we ke xe
Then he thought, "I wish somebody would be(?)."

kiñ ye kût na da ai hai ya miL ûñ ye iuw hwa hai ya miL ûñ
A hollow tree stood there. Then "I will go in." Then

6

xô tciñ a le nûl dit tewen hai ya mit ûñ a teo in ne is dô
in front of him it grew together. Then he kept thinking, "I wish
dai hwe e ai la hai ded kiñ ye kût hai mûk ka ûñ gya
somebody would do something." This hollow tree that
on it he heard

na nel waL hai yô kût tciñ a le nûl dit tewen ne en
he was pounding. That in front of him it had grown together.

8

dik gyûñ yî na tcein yî da tcein miL wûw hwal auw ten
"Here south east from I came I am.

hwin naL ûn dî yau al lûn xô a we nel hai ya miL ûñ
In my knowledge you did it. Very many places it has happened." Then

10

tee na in dî ya
he came out again.

hai ya miL ûñ tcit tes yai yî nûk tcit tes yai yî
Then he started on. South he started. There

12

teûk qa le hai ya miL ûñ ûñ gya me dil na dûk kait de
was walking. Then he perceived canoe was floating about.

tsû mel lon na nin yañ ai hai ya miL xauw dî ya te
Women two sat up. Then "I will do that,"

14

teon des ne hai ya miL ûñ te teû wil lû me dil mî ye
he thought. Then he dived in the water. Canoe close to

xa wil lû hai yaL me dil le me ye tcû win yai xôL ya nes tetc
he came up. Then canoe in it he went in. He lay with them.

16

hai ya miL ûñ kût teûk qal tcit tes yai yî nûk
Then indeed he walked. He started south.

tcit ten iñ hit yô yî nûk na dil le xô is dai xôL tis tce
When he looked way south were walking man his sister.

18

hai yaL ûñ ta wiñ yai hai yô xô Le wa ta wil waL
Then he waded in. These his pubic hairs he threw in the water.

hai yaL xō kai ye ye wil lat Lai xō ta na is de xûts Lai
 Then her thighs they floated in. Just she staggered out again. One

2 yis xa nei nik kya' xō dū win teat hai yaL ûñ a xōL tcit de ne
 day very much she was sick. Then she said to him,

xōL xō lik te tau tsan a in te tcit dē ne hai ya mil ûñ
 "Tell him. Medicine man may be he is," she said. Then

4 tcō xō niL ten hai ya mil ûñ kût xōL teü wit dī yen
 he brought him. Then indeed he doctored her.

hai yaL ûñ a dē ne hwe eñ kyū wiñ in yan del se diñ
 Then he said, "I people where they sit

6 dō ke dūw ai hai ya mil ûñ a' tin tce niñ yai hai
 I do not doctor." Then all went out. The

kiñ keL sai ke na win tan da xō ed dik kyauw a xō la xōL
 sapsucker stuck on(doorpost). How he did to her. With her

8 tcin nes ten ya na win tan xō Le wa hai ya mil na xō xûL nai
 he lay. He took out his pubic hairs. Then he restored her.

xe ye ge cil ye ge cil dū wē ne mil na na is tañ hit
 "xegecil yegecil," he sang. With it he took them up.

10 hai ya mil ûñ tcit tes yai yīnûk djē na da na wai ye
 Then he started south. Above was walking on (trees).

xō ye tcin niñ yai ye na nûn dac nit tciñ xûn neuw yeuw
 Under her he came. "ye, come down. To you I will talk."

12 xo ed dī nañ a hwil lau te lit a hwil de ne hai ya mil ûñ
 "What you will do to me, do you say to me?" Then

na na wit yai hai ya mil ûñ xō tcein ye teü win lat
 she came down. Then to her he ran.

14 hai ya mil ûñ de kût dōñ a nûw hwin niñ is dō
 Then "This it is I will do. I want

kyū wiñ ya in yan na nan del nûw siñ hit auw ten
 people should become, because I think I do it."

16 hai ya mil ûñ mik kya in na na is dûk ke win te tcit tes yai
 Then from her he got up again. He started on.

sai kit diñ ûñ gya kyū wiñ ya in yan ta kin na wai ye
 He was surprised to see people three walking.

18 kût dōñ nō naL niñ ai nû win sen is dō kyū wiñ ya in yan
 "Indeed in our knowledge you think I wish people

na nan del nû win sen hai ya mil ûñ yûL kyō we diñ
 would become you think. Then everywhere

deûk a' dî ya te kyû wiñ ya in yan na nan deL te niñ
 this way it will happen. People will become. You 2

hai ma ûn dî yau ûL kyô we diñ nin nis san xûs tûñ
 the first you did it. Everywhere earth around

na nan deL te kyû wiñ ya in yan tsû mes Lôñ hil
 they will become. Indians women with

liL na wit diL te niñ man a nûn dî yau hit ma il ne sin tiñ hit 4
 they will live, you first because you did it. First because
 you lay with them,

xôL teit dê ne a' tin diñ tsû meL Lôñ dô wa te siñ ya hit
 he said. "All places woman not by you went.

hai yaL ûñ hwe dôñ ma ai ne sin hai ya xat dôñ 6
 Then I indeed first I thought, then indeed

kyû wiñ ya in yan na nan deL te ne siñ kyû wiñ ya in yan
 Indians will become I thought. Indians

wit yûñ il miL xô hwa win nel te hai ya miL ûñ na La 8
 grow old when they will die. Then others

wil tewil na tû wil dit tewin il te hai yûk miL nin nis san
 will become. One after the other they will become. This way
 with world

sa ûn te hai yûk ke miL kyû wiñ ya in yan na diL te 10
 will be. This way with Indians will live.

hwe kût ne siñ hit kyû wiñ ya in yan ma na na ya te
 I indeed I thought it. People for he will come down."

hai ya miL ûñ min ne djô xô miL a teôñ des ne te se ya te 12
 Then after a time he thought, "I will go."

hai ya miL ûñ min ne djô xô miL a ya xôL teit dê ne yô
 Then after a time they said to him, "Those

nin mit dje ē din ne ya xôL teit dê ne hai ya miL ûñ a dê ne 14
 your children," they said. Then he said,

hwe dôñ hwim mit dje ē din ne dô nûw sin kût dôñ
 "Mine it is my children I do not think." "Truly

nim mit dje ē din ne xow dôñ dô hûn na ne hwe ai ne siñ 16
 your children I think." "Yes, mine I think,

dô hûn na hwim mit dje ē din e
 yes my children."

hai ya miL ûñ kyû wiñ ya in yan mit ta' diñ teit tes yai 18
 Then people among he started.

kût hai hwe a tcōn des ne na seL tcwin dō xûn na
 "Indeed the I," he thought, "I will make them again truly."

2 hai yaL ûñ hai tcit tes yai kût ka û hwaL te hai yaL ûñ
 Then he started on. "Well, I will go. Then
 hwe ai ne siñ kyû wiñ ya in yan na na deL te dō xô liñ
 I think, People will become. It will not be

4 Lûn xô ûn LIL ne dō xô liñ lit dit Lan dō xô liñ
 they will quarrel. It will not be they will hate each other. It will not be
 le de ai lit tit lôs hwe hai ai ne sen dō xô liñ na hwiL la diñ
 they will drag one another about, I that, I think. It will not be
 I have done (?)

6 a na ten hwe miL dō xô liñ Lûn hwai ai i diL en
 they will do again. Me after it will not be they will quarrel
 Lai teL tcwen
 brothers."

8 hai ya miL ûñ kût tcit tes yai teûk qal dôñ
 Then indeed he started. He walked along. "Indeed,
 hai dai dit diñ nô nê ya te hai ya miL ûñ da nauw dî ya te
 the some place I will go to. Then I will turn back."

10 hai ded a tcōn des ne kût dôñ wûñ xwe kyûñ nañ yai
 This he thought. Indeed he considered it.
 kyû wiñ ya in yan na nan deL te hwe hai ai ne sen
 "People will become. I that I think.

12 kyû wiñ ya in yan na nan deL te a win neL te yî nûk
 People will become it will be south
 nin ne san min nê djit wûL kûs tein ne wan hai yaL dôñ
 world middle a little one side." Then indeed

14 a tcōn des ne xan Lûn din hwin nô da ne yî hai te sê ya diñ
 he thought, "How many my return the place I came
 miL hai ya miL wûw hwaL te dik gyûñ yî nûk a nin nis san
 from. Then I will go. Here south world

16 nôñ a tcin nê ya te hai ya de da nauw dî ya te tcōn des ne
 end I will come. From there I will turn back," he thought.
 teûk qal teûk qal teûk qal na nin na wai ye ûñ gya
 He walked, he walked, he walked. Two were traveling he saw.

18 hai yaL ûñ a tcōn des ne kê xô wûñ ya nûw hwa tcōn des ne
 Then he thought, "Well, to them I will go," he thought.
 teañ a tcin tcis yê na hai ya miL ûñ a xôL teit dê ne
 At one side they stood. Then he said to him,

dai de hwūñ mit tciñ wiñ yal na tin dauw dai de
 "Why toward it do you go? Go back. Why" 2

mit tciñ wiñ yal nin dō Lan tlein ûn te dō nin yauw hwūñ
 toward it do you go? Your bad deeds you did. You must not come.

da dō lūn ûn te a lūn kit dū wūn hwō lik na tin ya ne ha
 Many things very many they tell me. Go back."

dau kūt dōñ wūw hwal yō yī nūk kūn dūñ sē liñ 4
 "No. Indeed I will go. Way south near I am.

hai nē ya tel de mik kya na diñ yis kan de wūw hwalx
 There I am about to come. This from it two days I will come back.

kūt nē ya te hai ya mil ûñ kūt a de kūt na tes dī ya te 6
 Indeed I will come back. Then indeed of myself I will start back.

kūn nē ya te
 Soon I will get there."

yī nūk teit tes yai yī nūk teuk qal na nin kin na dī da ye 8
 South he started. South he walked. Two were gathering something.

hai ya mil ûñ xō wūñ nūw hwa kūt tlein k'ûn nūw yeuw
 Then "To them I will go. To them I will talk."

hai ya mil ûñ hai ya xō tciñ teuk qal xō wūñ 10
 Then there to them he walked. To them

tein niñ ya dai de mit tciñ wiñ yal nit dōñ lūn wūn
 he came. "Why toward it do you walk? Your bad deeds

nū wa ya xō lik hai ya mil ûñ kūt dōñ yī nūk ke wūw hwal 12
 they tell." Then, "Indeed south I walk.

dō nō' djin wūw hwa hai yō nē ya tel diñ
 Not your concern I walk the I am about to come place."

hai ya mil ûñ tcit tes yai yī nūk teuk qal ye ö 14
 Then he started south walking. Far

ûñ gya lū wūn nin tcis yiñ hai ya lûñ a xōl teit dē ne
 he saw one alone standing. Then he said to him,

hai wiñ ya lûñ kauw lūn sis da kūt dōñ hai ye he 16
 "The you are going place many live." "Well, nevertheless

wūw hwal hai ya mil ûñ teuk qal tak xōn ta sa an
 I will go." Then he walked. Three houses stood.

kūt tein niñ yai hai ya mil ûñ lai xūn na sis da ne 18
 Indeed he came there. Then many truly lived there.

hai ya mil ûñ a xōl teit dē na dai dūk kyûñ mil wiñ yal
 Then he said to him, "From where did you come?"

dō xō liñ kil we ak ûn dī ya ke nauw a nū win siñ ûñ
 It will not be unusual things you will do, you came did you think?"

2 hai ya mil ûñ yin nûk a nin nis san nōñ a diñ
 Then south world end

tein niñ yai hue La xō nauw hua ne siñ hai ya mil ûñ
 he came. "I without cause I travel," I thought. Then

4 a xōl tcit dē ne nal weL te yis xûn de na te sin dī ya te
 he said to him, "Spend the night. Tomorrow you will start back.

yō hwil tis tee nil tcit tes ya te hai ya mil ûñ yis k'ûn
 That my sister with you will go." Then next day

6 na tes dī ya kût xōl tis tee kût xō wal ten k'a at
 he started indeed. His sister indeed he took. His wife

sil len hai ya mil ûñ na tes dī yai kyū wiñ ya in yan
 she was. Then he started back. "People

8 na na dil sel tewen nū hwônk auw la na tes del
 become I made. Well I did." They went back.

xe na yal wil wit dil kût yī nûk nē ya ye tcit dū win nel
 They spent the night. They went along. "Indeed south I came," he kept telling them.

10 hai yûk xe na yal wil ta' tcō xō wil lik il hai ya mil ûñ
 This way where they spent the nights he told them along. Then

na wit dil a kût min nē djō xō mil ûñ gya kyū wiñ ya in yan
 they went along. After a time he saw people

12 xût Le dûñ wûn na dil le na tewai ye de xō ed ded iñ
 in the morning going out for it they were burying. "What

ai nū wiñ sin da xō hwō ai it dī yau mil nauw dal te
 you think, some way when it has happened I will go along,

14 nū win sen
 you think?"

na tes dī yai da na wit dal a kût yī de na wit dal lit
 He went back. He was going back, north. When he was going along

16 ye win nai kit dil ye lan na wai ye hai ya mil ûñ
 they were traveling, many were traveling. Then

na wit dal a kût yī de hai sis da teiñ na wit dal a kût
 he went along north the toward where he stayed he was going along.

18 sa a na sin ya kût hei ûñ tcit dē ne kûn diñ a na na hwai
 "It is a long time you are coming back." "Yes," he said.
 "Close I come back."

hai ya miL ûñ na wit dal na wit dal hit na nin sis ye nē
 Then he went along. As he went along two were standing.
 ka xō liete nan dal nō wûn kit tein ya sil len hai ya miL ûñ 2
 "Well, quickly, go back. About you they are worried." Then
 na wit dal na wit dal hai sis da diñ teit tewe tse xō wûñ
 he went along. He came the he lived place he heard them
 crying. For him
 ya tewe kyū wiL tē ya teōn des ne na in diñ ya hit xō nis te 4
 they were crying. "He is dead," they thought. When he came
 back their bodies
 ya xō nūw nō nauw nin ya ye hai yaL ûñ na wil dal hai
 were glad. He came back with a wife. Then he went back. The
 kyū wiñ ya in yan na nan deL ûL kyō we diñ 6
 Indians had become everywhere.

XVI. THE TWO-HEADED MONSTER

yō yī nûk kit tûn na da a diñ²¹ sis dai hai ya miL
 Way south Kittûnnadaadiñ he lived. Then
 diñ kin a na a Lû wûn na tel dit tewen hai ya miL La ût 8
 four people brothers came to be. Then one
 dō i kyū wil le xō an Lûñ na tel dit tewen hai ûn
 old woman, that many came to be. Then
 min ne djō xō miL a teōn des ne yō yī de^e na hwa xō tein 10
 after a time he thought, "Here north I will go." Right
 na tse na wai xō kyûñ xō len hai teit tes yai na tse
 first born, sensible he went first.
 hai ya miL teûk qal xōn tel me²² dik gyûñ hai teit tes yai 12
 Then he went Xôntelme here, he went.
 hai ya miL xō la diñ²³ yī de Lô dai kyō xûl la tein niñ yai
 Then Xôladiñ north Lôdaikyôxâlladiñ he came.
 teûk qal yī de ye teû wiñ yai xō mit kyan diñ²⁴ yī de 14
 He walked, north he went in. Xômitkyandiñ north

²¹ "Maple stands place," where Thomas Bair's dwelling now stands. Evidently an old village site.

²² A former village near Beaver's buildings.

²³ A prairie beyond Beaver's where the schoolhouse used to stand.

²⁴ A place south of Hower's place.

tee niñ yai hai ya mil hai ya yī de sa öl kûts diñ²⁵
 he came out. Then there north Saölkâtsdiñ

2 yī tsin tce niñ yai hai ya mil hai ya xōn ta sa an ne en diñ
 west he came out. Then there house used to stand place

tee niñ yai hai ya teûk qal a kût hai ya mil hai ya
 he came out. There he walked along. Then there

4 nil lin tce na niñ yai mil xō ed dik kyau ai dū wen tse
 creek when he came out something he heard make noise,

yī man yī dûk hai ya mil yī de tcit tes yai kim mel le
 across up the hill. Then north he went. Leaves and branches

6 tes deL sil len
 were falling.

hai ya mil a tcōn des ne kil we ak ai dū wē ne hai ya mil
 Then he thought what kind made the noise. Then

8 yī da tcin ûñ gya nak' xō kōs na da ai hai xō lan
 from above it was Two-necks-stand-up. That it was

na xōn nes yōt de yū wit diñ hit xō yete tcin yai
 chased him about. After a time his breath went out.

10 da xō i hwa a xō la te sil len yū wit diñ hit kût xō yete
 He was about to die. After a time then his breath

tcin yai dai xoi hucō a xō lau tcō k'ō sal wen hai ya mil
 went out. He died. He killed him. Then

12 yī man a yī dûk tcō k'ō tes wen hai ya mil tcō k'ō nin en e
 across up he carried him. Then he brought him

hai yō sis da diñ mûk ka na xa nal da a da min e hai
 that place he stayed. On it there was growing moss, the

14 xon ta hai ya mil kyū win ya in yan teit tan ai yan te
 house. Those people they eat they were

teit deL se
 they lived there.

16 hai ûn dō na in dī yai hai ya mil xō tee kit tcin ya sil len
 That one he did not come back. Then they were worried.

yis k'ûñ hit Lû wûn tcit tes yai xō tee et tcin sil len
 The next day another one went. They were worried,

18 yō yī nûk a tciñ kit tûn na da a diñ hai ya mil tcit tes yai
 here south Kittûnnadaadiñ. Then he went.

²⁵ "Stones fell place," hill south of Hower's.

hai ya mil yis k'an kī ye hai ya mil a teōn des ne
Then it was day again. Then he thought.

xō tce e tein sil len kōs da tce k'ō lin diñ²⁶ xōs tate tañ a diñ 2
He was worried. Kosda Teekōwindiñ Xōstatetañadiñ

hai yī na tciñ teûk qal hai ya mil teûk qal hai ya mil
the from the south he walked. Then he walked. Then
kai lūw ta' diñ yī na tciñ tce niñ yai hai ya mil hai 4
Kailūwta'diñ from the south he came out. Then the

tcit tes yai yō yī na tciñ Lō tce ke²⁷ hai ya yī na tciñ
he went. Here from the south Lōtceke there from the south

teûk qal hai ya mil mik kya yī na tciñ tcit tes yai 6
he walked. Then from there from the south he went. Then

hai ded teûk qal tse de mente²⁸ yī na tciñ teûk qal ded
this place he walked, Tsedemente from the south he walked. This

ta is dīl diñ yī de teûk qal hai ya mil hai xōn tel me 8
crossing north he walked. Then Xōntelme

yī de teûk qal hai kai lūw san diñ yī dûk xa is yai
north he walked. Then Kailūwsandiñ up he went.

hai ya mil yī de xōt da wiñ yai nil lin na nin yai 10
Then north he went down. Creek he crossed.

hai ya mil yī de tcit tes yai kût Lō dai kyō xō la diñ
Then north he went. Indeed Lōdaikyōxōladiñ

tee niñ yai kin nas tan mī ye yī de ye tē win yai hai ya mil 12
he came out. Kinnastanmiye north he came in. Then

hai nil lin na niñ yai hai ya mil mik kya yī de
the creek he crossed. Then from it north

tcit tes yai kût hai yal ūñ xō mit kyan diñ tee niñ yai 14
he went. Then Xōmitkyandiñ he came out.

hai ya mil hai ya sa ȍl kûts diñ yī tsin k'ō tē wiñ yai
Then there Seōlkûtsdiñ west he went down.

hai ya mil hai ya xōn ta sa an diñ yī de tee niñ yai 16
Then here house stands place north he came out.

hai ya mil hai da xō ed dik kya ai dū wē ne tse hai ya
Then the something he heard make a noise, there

²⁶ A big slide north of the village of Kinnaxōnta'diñ.

²⁷ A former village on the east side of Redwood creek.

²⁸ The home of the informant. After passing this point yī na tciñ gives place to yī de in the narrative.

yi de tce niñ yai mil hai ya mil kût Lü wûn dô tcô xôs le
north when he came out. Then indeed another one was not.

2 ye tcô xôñ en yi man a yi dûk kût hai tcit tû wen na hwil
He carried him in across up the hill. It was that one he went along
hai kin ne a de ne tce il lû kit te it tee ai i de ne
the trees made a noise it was like it blows it made a noise

4 tcit te in nauw mil tcô k'ô sel wen kût na nin tcô k'ô sel wen
when he went. He killed him. Then two he killed.
hai ya mil hai ya il wûn xô dje it tcein ya lû il wa
Then there about it they were worried about it.

6 hai ya mil kî ye Lü wûn xô dje kit tceiñ sil len xô Lin ne
Then again one he worried, his brothers
mûk' k'a hai ya mil Lü wûn kî ye dô na in dî yai
about. Then one again did not come back.

8 hai ya mil kî ye tcit tes yai yis k'ûñ hit hai ya mil dî
Then again he went next day. Then this
yî na tcein tcûk qal kût ta kûn dô tcô k'ôs le hai ya mil
from the south he walked along. Three were not. Then

10 yô Lü wûn nô in dî yan na mik klû wit diñ deûk
this one was left last born. This way
a nû wes te nô in dî yan hai ya mil des k'ûñ xôn ta
he was was left. Then "Today houses

12 na sê ya te hwit tcû tcit dê ne hai ya mil hwik kyai
I will go, my grandmother," he said. Then "My grandchild,
da xô ed hwê ye a de ne mil tce ya hwin nel yan hai ya mil
why you talk that way? They eat me all up," then

14 xôl tcit de ne na is le na is le mil mil xô wil loi tce nil la
she said to him. She felt for something. When she felt his belt
she took out.
deûk al tel tce nil la hai ya mil kût de de mil a dil loi
This wide she took out. Then indeed this he tied himself.

16 hai ya mil kût xe ne sin hwe yete tce niñ ûñ
Then "Indeed you think, my breath is leaving,
nû win sen mil deûk a teil la
when you think this way do."

18 hai ya mil hai yô La xô kût tcit tes yai na mûk klû
Then that one just indeed went, the youngest.
ta kûn dô xôs le kyû wi te de yi de tcûk qal ta is dil diñ
Three were not, died. This north he walked. Crossing

teûk qal hai ya miL xôn teL me teûk qal hai ya miL yô
he walked. Then Xôntelme he walked. Then this 1

kai lûw tcit tañ a diñ yî de me is yai hai ya miL yî de 2
Kailûwtañadiñ north he came up. Then north

tcit tes yai nil lin ye teû wiñ yai hai ya miL hai nil lin
he went. Creek he came in. Then the creek

ye teû wiñ yai yî de yî man tee niñ yai hai ya miL 4
he went in. North across he came out. Then

Lô dai kyô xô la diñ hai ya tee niñ yai hai ya miL
Lôdakyôxôladiñ there he came out. Then

kin nas tan me û yî de ye teû wiñ yai hai ya miL yî tsin 6
Kinnastânmiye north he went in. Then west

nil lin tee na niñ yai hai ya miL yî de tcit tes yai
creek he came out. Then north he went.

xô mit kyan diñ yî de tee niñ yai hai ya miL yî de 8
Xômitkyandiñ north he came out. Then north

teûk qal sa ôl kûts de yî tsin xôn ta tcô kût de hai ya
he walked. Saôlkûts this west house pits there

tee niñ yai hai ya yî de teûk qal nil lin tse nil lin 10
he came out. There north he walked. Small creek flows

mik kya xôn ta tcô kût de mik kya yî de da xô ed dik kya
from it, house pits from it north something

ai yî den tse 12
he heard make a noise.

yî man a yî da teiñ da xa Le tañ a diñ²⁹ mit tei yî da teiñ
Across from above Daxaletanadiñ towards

kauw kyô iL tû wa tcit tes meL sil len hai teit te nauw 14
redwoods back and forth (?) moved. The he came

ai kit dû we ne hai ya tee niñ yai Lô ka yî de ye tee niñ yai
made the noise. There he came out, glade north he came in.

hai ya miL ûñ gya nak' k'ô kôs tas ai de yî sin tein xô teiñ 16
Then there was Nak'k'ôkostasaide from the west toward him

k'a dû win se na xô nas yôt hai ya miL kût xô yetc
he heard make a noise. He chased him around. Then indeed his breath

tee niñ ûn te sil len kût tcô k'ô seL win te sil len na xôn nas yôt 18
was about to go out. Then he was about to kill him. He chased him about.

hai yaL deûk a xô lau miL xô wil loi miL iL wa
Then this way he did his belt with it. Each way

²⁹ "Salmon berries point."

ya wit mil a k'ut	hai ya mil	ye tcō k'ō sel wen	hai ya mil
he fell.	Then	he killed him.	Then
2 tcil ai ye	dō tca lūw	hai ya hit tcit	xō tciñ
he kept it.	He did not take it out.	Then	to her
de de mil	huō kyai	xōl tcit dū we ne	hai ya mil
"This with	my grandchild	you carry it,"	she told him.
4 tcit tes yai	kūt	yī man a yī dūk	tcit tes yai
he went.	Across up the hill	he went.	This one
a tiñ	hai yō	na mūk klū	a tiñ
did it,	this one	last born	hai ya mil
6 kūt	tcit tes yai	tcūk qal a kūt	yō yī dūk
indeed	he went.	He walked.	Here up
na xō wil de k'al a kūt	hai ya mil	yī dūk	xa is yai
he tracked him.	Then	up	he climbed.
8 kauw kyō da xōn tel kūt	yī nūk en tciñ	xō Lūk kōtc a xa ai diñ	Kauwyōdaxōntelkūt
south side	head of gulch		
xōn ta	sa tūñ	xōn ta	mūk kūt
house	stood.	House	on it
10 hai ya mil	hai ya	tcūk qal	ye tcū wiñ yai
Then	there	he walked.	He went in.
k'ōn ta	me	es dī yañ	yañ a
house in	old woman.	Boy	hai ya mil
12 hai yō	kī la xūte	a dū we ne	tcō k'ō win sen in sil len
that	boy	said,	"Something must have made a noise."
hai ya mil	kūt	da sit tūñ	kī k'ak
Then	indeed	was lying	wil tewen
14 ya tan	kyū win ya in yan	Lūk gai	xōt da wiñ a
they eat	people.	White	down hill lay,
kyū wiñ ya in yan	mit tsin ne	ûn te	hai ya mil
people	their bones	it was.	Then
16 yai win tan a mil	xō tseûk kai ³⁰	deûk	a tcil lau
when he took it up	his belt	this way	he did.
yat mil	hai yō	dō kyū wil le	mil
it fell.	That	old woman	in turn
18 ki kak	deûk	mit dil wa	yai win tan
net.	This way	he did	took up
deûk	a tcil lau	xō wil loi	kyū wiñ ya in yan
his belt	mil	with it.	"People

³⁰ Several meanings were given for *tseûk*, string used in tying the hair, carrying strap used by men, belt.

dō xa a tcil e ûn te xōtc na dil le te kût teō k'ō wiñ an
 will not do this way. Good they will live." Indeed he killed them.
 hai ya mil xōn ta mī ye kōñ nō na niñ en te lit 2
 Then house under it fire he put. It burned.
 kyū wiñ ya in yan dō tcit tan na hwûn te xōtc tein na dil hwûn te
 "People they will not be allowed to eat. Good they will live."
 na tes dī yai kût na yī nûk na wit dal xō tewō 4
 He went back indeed south again he went along. His grandmother
 sis da diñ na in dī yai hai ya mil hwit tewō nauw dī ya
 where she lived he came back. Then "My grandmother I came back."
 hwik kyai tse dī ya na in dī ya k'ō we wûn tcit de ne 6
 "My grandchild I am glad you came back." "I killed them," he said.
 hai ya mil hai tseûk wa na tcil lai xō tewō hai ya mil
 Then this belt he gave her, his grandmother, "Then
 hwin nis te na ya hwe wē nūw xō kyai nō yan dī yan 8
 my body is glad." Her grandchild is left.
 nū hwōn na del se
 Well they lived.

hai ya nōn dik
 Here the end.

10

XVII. PANTHER AND GRIZZLY BEAR

yō yī da kiñ kyō lai sis dai min ne mil le dil lū
 Way north Kiñkyōlai he lived, Panther.
 hai ya nak xwe k'ek' nak min dite mite tewan tūl tan 12
 There two boys, two wildeat, fox.
 hai ya hit djit ûñ xût Le dûñ kin ne mil mil teit te in nauw
 Then in the morning deer-mask with he used to go.
 hai ya mil ûñ hai yō xwe k'ek' al tcit dē ne dō yī dûk a 14
 Then that one boys he told "Not up
 xa sin dil³¹ hai ya mil k'a a de ne hai ya mil k'a a nū win te
 go." Then he said that. Then he always did that.
 kit se its mil tcit te in nauw hai ya mil k'a a tein ne win te 16
 Deer-mask with he used to go. Then he always told them that.
 hai ya mil kin ne wûw kin ne il tûs la xō ne xō wit tse
 Then he used to bring in deer. He used to cut it up. Just it became full.
 xōt tsē dû wan ne mil kin nil tats hai ya mil kût 18
 It was full, hides with, dry meat. Then indeed

³¹ The singular subjective prefix is frequently used in the dual when the stem by its form indicates more than one.

13 k'a at dū win te hai ya hit djit ūñ tein nū win te yī dūk
he always did that. Then he always said that, "Up

2 dō xa sin diL
do not go."

 hai ya mil min ne djō xō mil a yōn des ne hai yō
 Then after a time they thought, those

4 xwek' k'ek' dai de nō wûn a nō hōL tein ne yī dūk a
boys, "Why us does he always tell, 'Up

 dō xa sin diL hai ya mil min ne djō xō mil kût a yōn des ne
do not go." Then after a time indeed they thought,

6 dai de nō wûn a nō hōL tein ne yī dūk a dō xa sin diL
"Why us does he always tell, 'Up do not go,'

 nō hōL tein dai de wûn
he always tells us, why?"

8 hai ya mil min ne djō xō mil ya kit tes daL hai ya mil
Then after a time they went. Then

 hai yō mit dje sa an sit da diñ ya nin deL tein yûñ tcō wes lal
those grizzly where he lived they came up. "Eat," they said
in a joke (?).

10 hai ya mil ai we na teit dū win Lat win te k'on ta ya teū win Lat
Then really he ran there. House he ran in.

 tein neL yan yō dū wan ne en tein naL yan hai ya mil.
He ate up. Those hides used to be he ate up. Then

12 na wit dal da xō ed dik kyan ūn te xō k'ōn tau ne en te le
he came back. "What is the matter?" His house used to be
on the flat

 ka nan wil lau tein naL yan hai ya mil tcit tes yai tcûk qal
was lying. He ate up. Then he went. He walked.

14 Lin³² na da a k'ōñ^e hai ya mil k'ōn niñ ye teū wil kan
Smoke stood up, fire. Then his face, he put in

 k'ōn ta me teiñ hai ya mil sai kit diñ ūñ gya yō k'ōn
house inside. Then he was surprised to see that one fire

16 me ū na is tiñ k'a at yai kyū wiñ a hai ya mil de k'ō wûn
beside he was lying. His wife sat up. Then this (ridge) at him

 nō niL kait hai de wē nûn yī dik kyō wûn hai ya mil
he shot. This he hit. He was asleep. Then

18 a kit dū we ne a lō dai de nûn dil kûts da dil lūw hai ya mil
he said, "ilō, What snaps you put in the fire?" Then

³² For Lit, t assimilated to following n.

dil a kûts a da dil lû la tcin a nin te wûn dô
 "Snapping you put in only you are is it?"

dô don da win nal dû wen ne hai tsû mes Lôn 2
 You were shot," said the woman.

hai ya mil al kyô we diñ da we nûñ dau hai ya mil hai
 Then every place he shot him. No. Then the
 tsû mes Lôn a kit dû we ne xô ka ke xwô siñ kyûn te 4
 woman spoke. "His body in vain you shoot.

dô dô tea xô lûñ dik gyûñ xô kyûñ sa an sa ûñ hai ya mil
 It does not hurt him. Here his vitals lie." Then
 yit da we nûñ dik gyûñ tcit tcit hai mik kyô we ne en 6
 he shot him here. He died the grizzly used to be.

hai ya mil ai we kût tcit tcit de
 Then indeed really he died.

hûn na na tes dî ya hai ya mil ûn tî kî xôn ta diñ 8
 Now, he went back. Then it was his house

na tcin dî yei hai ya mil na tes dî ya kût a de xôn tau xôte
 he came. Then he came back. His house good

a na tcil lau hai yô xwe k'ek' k'ôn kût de ya wim meL 10
 he made again. Those boys fire indeed he threw in.

hai yûk xa a dô ne nô hôL de ne ûñ yî dûk k'a sô diL ne
 "This way you do, I told you was it?" 'Up you should go,'

nô hôL de ne ûn a hai ya mil teai a in tewû we hai ya mil 12
 I told you was it?" Then they cried. Then

yî tsin ne wiñ a mil ya na dil ya kauw hwa hai ya mil
 west when it was, "Come in, nephews." Then

ya na win deL ê hai xwe k'ek' kût ka na il kit 14
 They came in again, the boys. Then he fed them.

ê---na ya kyû wiñ yûñ ka na il kit hai ya mil kût
 ê---they ate. He fed them. Then indeed

tcit des ya kyû wûn nai da la xô win te 16
 he went. He hunted, always it was.

hai ya mil a xôL tcit de ne hai yô tcô k'ô sel wen
 Then he told him, that one he killed him,
 dô xô liñ k'a a' tiñ la xô min daik nal auw te 18
 "Do not do it again. Just outside you will live.

dô xô liñ k'a a ten
 Do not do that again."

hai ya hit djit $\hat{u}n$ kût na na is yai hai ya mil kî ye
Then indeed he went around. Then again

2 k'a na it yai k'ô k'ôn tau neûk k'a a na nû wes te hai ya mil
he used to go for them. His house inside looked as it used to. Then

kût na na is ya xôtc hai yô mitc dje e diñ
indeed he went around again. Good those children

4 mal yak a na tcil lau xote na de el se
he took care of. Well they lived.

XVIII. SKUNK'S THEFT

xût Le dûn kin na da te in nauw kôl dje hwite hwô
In the morning for it she went, skunk. "My grandmother,

6 dim miñ hwa nai il tewe hai ya mil se nit tel tewil sa an
sharp for me make it again." Then stone flat lay

mûk kût hai se nit tel te hai ya mil a de ne k'ût a ke sit
on it the stone flat. Then she said, "K'ût a ke sit,

8 k'ût a ke sit k'ût a ke sit tcit de ne na il tõñ hit hai ya mil
k'ût a ke sit, k'ût a ke sit," she sang. He danced. Then

k'ûn nai kil la xûts al tewõn naL tõñe xô ye La an nauw
"Kunna, boy nice looking is dancing." Near him they all came.

10 hai ya mil hai yô kût xô tewô xõn nõe tce it set ma' nin yû
Then that one indeed his anus emitted flatus. "Ma—" To the

ground
tcit te il auw hai ya mil a' tin tcein neL yî mit tar ta
they put their heads. Then all he ate up, biggest ones.

12 hai ya mil deûk $\hat{u}n$ hit djit hai xô tewô mit tciñ kô e lan
Then this way then the his grandmother toward (small ones)

tcit te it tcite hai ya mil hai yô tce na til tewen kai tim mil
he took in his hands. Then those recovered, pack-baskets

14 mû hwa ne ya na ai wûw
only they carried.

hai ya nõn dik
Here the end.

XIX. THE ESCAPE OF THE CAPTURED GIRL

16 nin nis san min nei djit sis dai kel san nin hai ya mil
World middle she lived a girl. Then

a' tin yî tsin xô kya tcit tes yai Lû wûn nin teû win da
all west from her went. Alone she stayed.

kyū win ya in yan dō ta' xō len hai ya mil tee e dai tūn ka
 People were not around. Then she stayed. Fall

xūn na gal kya da an ne tewū wa kil lūw min ne djō xō mil 2
 began to walk. She picked acorns. She cracked them. After a time

win sa a kyū wiñ ya in yan dō xōt da nat yai
 time passed. People did not come back.

hai ya mil kût xūn na k'a ûn nū yī tin ne 4
 Then indeed it was she did the same. Doorway

mit tein ne hwan ya a hai ya mil min ne djō xō mil
 toward she sat. Then after a time

kyū win ya in yan sil len sil lin tse tcin nel git dit sik xō sa 6
 person was there. She heard him there. She was afraid.
 Acorn her mouth

wiñ a dō tee na niñ an hai ya mil ûñ gya kai tim mil
 was in she did not take out. Then she saw basket

a din nin diñ tcū wil lel ye tcū wiñ yai xō man tein tciñ 8
 before his face he held. He came in. In front of the fire

ye tcū wiñ ya hai ya mil k'ön niñ me yōl hwin nal tewin
 he came in. Then his head he had made black.

hai ya mil dō hwa nū wil get te he hai ya mil kût sa a 10
 Then "Do not be afraid." Then "Now long time

nū wūn hwik kyūn nañ ya hwin nal kût a nin te hai ya mil
 about you I have been thinking. In my knowledge indeed
 you were." Then

xai il kit sa xauw tce nel git te he hai ya mil a xōl tcit de ne 12
 she gave him food, acorn soup. She was afraid. Then he told her,

wit wat il tcwe ta sē deL te
 "Acorn flour make. We will go."

hai ya mil kût is k'ûñ hit kût na tes daL hai ya mil 14
 Then indeed next day indeed they went back. Then

na wit dal k'el weL xō lûn ta' hai ya mil xût Le dûñ
 he went back where he had camped. Then morning

in na is deL win te tcit tes deL tcū wit dil le hai ya mil 16
 they got up. They started. They went along. Then

yī tsin ne wiñ a miñ tcū wit dil k'el weL xō lûn ta
 west when it was they went along. Where he had camped

k'e na al wil hai ya k'ai yal weL hai ya mil ai we xût Le dûñ 18
 they camped. There they camped. Then in the morning

teit tes deL kût min Lûn diñ mit tcin dû win sen hai ya mil
they went. "It was ten times to it you think? Then

2 de la yis k'ûn nê deL ta hai ya mil xût Le dûñ kî ye
this one day we will get there." Then in the morning again

teit tes daL hai ya mil yî nûk ûñ gya yî tsin ne wiñ a mil
they went. Then south she saw west when it was

4 kiñ ye kût hai ya min dai na nes da nin sa xôL teit dê ne
hollow tree. There outside he sat. "You sit," he told her.

ye teü win deL hit nik kya ô kiñ ye kût Lai ai xô lûñ yô wit ta
When they went in large hollow tree. Indeed it was all around

6 sel ne hwan sil kait lan hai ya mil miñ kût sûk k'an
obsidians lay, many. Then a pond of water stood

kiñ ye kût min nûk ke tciñ sûk k'an hai ya mil dôñ
hollow tree its south side it stood. Then it was

8 tciñ nel git xô tciñ ne hwan an te hai tsû mel Lôñ in te
she was afraid little like it was that woman it was.

kin nil tats xô lan kin nal mats xô lan lan nô niñ an xô lûñ
Dried meat was. Bundles were. Many lay there.

10 hai ya mil a xôL teit dê ne dô ma nû wil gîl ta kiñ yûñ
Then he said to her, "Do not feel afraid, eat."

hai ya mil dûn lûñ hwô diñ k'e ya nal weL hai ya mil hai
Then several times night passed there. Then the

12 xô is dai a dê ne is dô ke nai i kê yûñ hai ya mil yô
man said, "I wish fresh meat I might eat." Then way

yî nûk ne hwan na kis le sai kit diñ ûñ gya na wetc
south like he felt. Behold small bag

14 tee niñ tûñ hai ya mil tcit tes yai yei na xô dil en
he took out. Then he went. She watched him

dai hwûn Lûn na wa ne ka win yai ei kim me xô nôñ ai diñ
where he would go. He went in in timber. By its edge

16 tcit tes yai teô xôt dit teL en teô xô nel in il hai de deûk
she went. She watched him. She watched him along. This this way

al kyô Lôk sa ûñ de dit diñ mik kyô kôt tse naL auw
so large glade was. It was elk were there.

18 hai ya mil hai yô na wetc xô tce ka at tan hai tsû mel Lôñ
Then that bag under his arm he held. The woman

teô k'ô nel in ke wûw a teô des ne da xô hwe ka a' tin ne
watched him, without his knowledge. She thought, "What will he do?"

hai mûk kai nû hwôñ diñ tein ya yei hai ya miL na wetc
The on it good place he came out. Then bag

deûk a tcil lau ke yan kûts sai
this way he did. It fell down.

2

hai ya miL na tes dî yai tsû mes Lôñ kût ye na wit yai
Then she went back. woman. Indeed she went in again.

hai ya miL a dê ne nin kyûw ûL ke nai kê yûn te hai ya miL 4
Then he said, "I will butcher it. Fresh meat I will eat." Then

kût tes yai ye na wetc k'ôn naL nôn na in tan hai ya miL
indeed he went. Bag before her he put down. Then

yô na wetc ya win tûn win te hai tsû mes Lôñ toit tes tan 6
that bag she took up that woman. She carried it

xô ka nin kiL ûL le hai ya miL deûk a xô lau hai ya miL
after him. He was butchering. Then this way she did to him. Then

na tes dî yai na tes tan ye na win ten nô na nin tan na wetc 8
she went back. She carried it back. She carried it in. She put it
down, bag.

sa a diñ hit tcit na wit dal hai ya miL ye na wit yai hai ya miL
After a while he came back. Then he came in again. Then

hwe da ai dû win teat hai ya miL yî tsin ne wiñ a miL 10
"My head aches." Then west when it was

dai xô hwôñ tein ne hwan a na at yau nai yî tein a na' dî yau
nearly crazy he was. Worse he became.

hai ya miL a xôL tcit de ne ded miñ kût me ta hwil lôñ na 12
Then he said to her, "This lake in drag me.

yô na wetc ta naL kôw ne hwik kai hai ya miL tcit teit
That bag throw in after me." Then he died.

hai ya miL kût k'a xô lau
Then indeed she did that.

14

hai ya miL xût Le dûñ sel ne hwan tak xwôtc te tak
Then in the morning obsidians three, good blankets three,

tô ne hwan nak' kai tim miL me na dû wil eL hai ya xa djit 16
black obsidian two carrying basket. in she put. Then

na tes dî yai na wit da le hai k'e na wit diñ k'e nal waL
she went back. She went along. The they camped place
she camped.

xût Le dûñ in na nas dûk ke na tes dî yai na wit dal a kût 18
In the morning she got up. She went back. She walked along.

hai ya mil hai ûn lûn dûû k'e nal waL diñ k'an lûn diñ
Then the as many times they camped so many times

2 k'a nal waL hai ya mil na wit dal a kût sis da tciñ ûñ gya
she camped. Then she went along. Near where she lived she heard
da xô ed dik gya ai kin se hai sis da ne en diñ xô na kût tô
something she heard make a noise. The place she used to live
their tears

4 ya na wil lin se hai ya mil hai yô kai tim mil nô na niñ en mil
she heard fall. Then that basket when she put down
a dê ne dûn da xô ka ô' tewû ka ka hwô wûn a tewû
she said, "Whom for you cry?" Too soon for me you cry."

6 hai ya mil ye na wit yai Le nûn dî ya xô lan de de
Then she went in. They had all come back. Here
xô ya te meL hai ya mil ye na wit yai a dû wûn hwô wil lik
they had cut off. Then she went in. About herself she told

8 hai tcô k'ô teL ten
that he took away.
hai ya nôn dik
There is end.

XX. BEWITCHING OF THE OLD WOMAN OF SELGAIKALINDIN

10 seL gai k'a lin diñ a Lan te hai ya mil yî tsin sa win den
Selgaik'alindiñ they lived. Then west they went.

hai ya mil hai ded hwe ai kin nû wes te win da hai ya mil
Then this me she was like stayed. Then

12 min ne djô xô mil Lû wûn nin sis dai kel san nin
after a time alone she lived, girl
yî man tciñ tciñ hai ya mil min ne djô xô mil kût win sa a
on the other side. Then after a time indeed time passed

14 yî tsin sa win den hai ya mil kût Le niñ dî yai yî sin tciñ
west they went. Then indeed they all came back from the west.
hai ya mil dô kyû wit yan des k'an hai ya mil yô
Then she did not eat that day. Then way

16 yî da tciñ tcûk qal xô kyû wiñ yai hai ya mil tin ne
from the north she walked. She came down the hill. Then "Road
wes tcô ye kit dil lôs kit dû wê nel hai ya mil xôtc yî tsin
large something dragged in," she kept saying. Then good west

ne wiñ a diñ tañ ka hit hai ya miL des k'an nē de de
 it was, fall time. Then "It is night, this
 xōL nūw te ne sen dō weL den dū we ne hai ya miL ka^e 2
 I will stay with I think. I am lonesome," she said. Then "Well
 ye heñ yauw hai yō a' tin xō nin nai kis le nit tewen
 come in." That one all her face she motioned. Evil
 de nai kai hai ya miL deûk a' tin a a nū deûk a kai lūw 4
 she had. Then this way all she did. This way she did.
 xō ed de a Lūñ a hwiL en he dō wūn tein ne tūw he hai ya miL
 "Why you do that to me? Why do you not lie down?" Then
 ded dit de hai yō nit tewen niñ ye kit diñ k'añ yū wit diñ hit 6
 it was that not good in the ground she buried. Finally
 La a kel tein neL yan³³ hai ya miL yai ke e a it da
 one full she cracked. Then she sat.
 ya xōn neL en³⁴ hai ta' aL tcit dē ne xō de na a Lūñ xō 8
 She watched her. Those she told, "What all the time
 a hwiL en hai ya miL yū wit diñ hit kī ye La kel tein neL yan
 you do to me?" Then after a while again one full she shelled.
 xō Lūk gai me dū wiñ a hai ya miL xōte win djen 10
 Dawn loomed up. Then quite it was light.
 hai ya miL tce nan dauw xōL teit de ne tce na niL wal
 Then, "Go out," she told her. She threw her out.
 ī la ûñ kyū wim min xe hai ya mil hai yō kis tin diñ mī ye 12
 "Well, you were going to sleep." Then that bed under
 sūk k'an k'ai tsa il tein yū wūn nal mit hai ya miL
 there were baskets toward each other placed. Then
 hai yō xa na wiñ xûn win te mil ya na il sel in tewit ne 14
 that she took up. With it she hit her. "Die.
 nin nis te me a na ò ne te e e dū wē ne kai tsa aL tewin
 Your body in let it go," she said. "Basket stinks.
 hwū wūñ ò' kast dū wē ne na tes dī ya yei 16
 My(?) break," she said. She started home.
 Lai yis k'an miL a tcōn des ne na hwa hai ya miL is tan
 One day after she thought, "I will go." Then logs
 sil lai ûñ gya is tan mī ye siL tiñ tewit xō lan hai yō 18
 lay, she saw log under she lay. She was dead. That

³³ Literally, she ate.

³⁴ The interpreter said that while the form of the verb is plural, only one subject and one object were concerned.

dō ī kyū wil le ne en min nis te me a na' dī ya xō lan
 old woman used to be her body in it went

2 min nit tewen ne hai ya mil yō kil kit de mūk ka na is ken
 her evil thing. Then that rotten wood on her it fell,
 is tan nin ne en hai ya mil tcit tes yai
 log used to be. Then she went.

4 hai ya mil a tcōn des ne yī dūk xa sūw hwa tcōn des ne
 Then she thought, "Up I will go," she thought.
 La xō na xō mil xō sin kit taL tsit xō sin dī huō xō sin
 Just they were working. They were soaking acorns. Something it was.

6 hai ya mil ye teū wiñ yai k'ōn ta lōk yī sin tciñ Le nūn dī yai
 Then she went in house. Fish from the west they came back,
 yai kin te wen hai ya mil kai ya tel kit lōk hai ya mil
 they carried. Then they fed her fish. Then

8 a ya xōl tcit de ne hai yūk dō nō wūn nin nauw ûñ hai ya mil
 they said to her, "This way did she come to you? Then
 wil dūñ na ne deL e mil tlein ya yei hai ya mil hwa ûñ na
 yesterday when we came back she went out." Then "Never

10 hwū wūñ na wa win te hai ya mil na tes dī yai kūt
 to me she came." Then she went back. Then
 kit tes win dō òw sis hai ya mil na in dī yai
 she carried her load. "I did not see her." Then she came home.

XXI. BEWITCHING OF THE LITTCUWHWINNAUWDIN GIRL

12 ded yī man tciñ lit teūw hwin nauw diñ hai yūñ
 This the other side Litteūwhwinnauwdiñ that one
 xōl tis tce la na nin ne kyū win ya in yan hai ya mil
 their sister one two men. Then

14 min ne djō xō mil yī sin tciñ kyū wiñ ya in yan hai ya mil
 after a time from the west men. Then
 a de ne hwite tciñ nai kyū wūl dū wel ne hai ya mil tiñ
 he said, "To me bring across." Then very much

16 xō dje yai iL we xōl tis tee hei ûñ nai kyū we dū weL
 they liked her, their sister. "Yes, we will carry across,"
 ya tcōn des ne mit dai do na k'auw
 they thought. "Outside do not put it down."

18 hai ya mil kūt na kit tes wen hai ya mil kim meûk
 Then indeed they started carrying. Then in timber

a yī tsin na kyū wit wel lē hai ya miL se ye kyō kait
 west they were carrying along. Then Seyekyōkait

xō teū win deL hai ya ta ya win nanē hai ya miL me is deL 2
 they went down. There they drank. Then they went up

xō ye yī dūk hai ya miL kūt na teil yeūw diñ k'a is daL
 up the hill. Then indeed resting-place they came up.

hai ya miL tcū wit dil nis sa tcū wit dil a kūt hai ya miL 4
 Then they went along. Long way they went. Then

kin sin Lōk tee nin deL hai ya miL teit tes deL kūt nil lin
 KinsinLōk they came out. Then they went. Creek

na nū wit dil hai ya miL kūt na kyū wit weL hai ya miL kūt 6
 they went across. Then indeed they carried along. Then indeed

teit te daL yī tsin ne nū wiñ a ta kūt nō nin deL
 they went. West it was by the ocean they sat down.

tō tein din nūn diñ nō nin deL hai ya miL yō xō teiñ 8
 Tōteindinnāndiñ they sat down. Then that one to him

na kyū wit wel xō min dai nō nin deL
 they carried by his door they sat.

hai ya miL kūt dōñ ye ya xō La ya a dil na dū wil tewūñ 10
 Then, "Indeed call them in." "Come in." They ate.

nō din nil tewan miL hai ya miL es dī an k'aē tai kyūw
 After they finished eating then old man, "Well, sweathouse."

hai ya miL tai kyūw ya teū win daL hai ya miL kūt 12
 Then sweathouse they went in. Then indeed

il tein ne wan ya nes tete hai ya miL hai yō es dī an
 close to each other they lay down. Then that old man

in na na it ka hai ya miL yī da tciñ tce nai kin niñ en 14
 got up. Then from the east he took it out.

nō' kyū win ūñ ūñ hai ya miL dū ya k'ūn nūw min ne djō xō miL
 "Are you asleep?" Then they did not speak. After a time

sa a a xōL teit de ne miL wūn xoi kyūñ ya xōs le kūt dōñ 16
 long time when he had said to them they knew indeed

xwot a na tcil la te tē le he yū wit diñ hit xō Lūk gai miL
 he was about to do it. Finally when dawn

dik gyūñ ya wiñ ya mik kyūñ na an yai nō tcis qōt te 18
 here it come up it was thinking of he was going to stick them.

hai ya miL hai xō k'ai ya hai yō sis tin ne en diñ nō ya niL sū
 Then the his boy that one where he used to lie they moved.

hai ya miL na kis le mis sa meûk kyû win Lû hai ya miL xa
Then he felt. His mouth inside he rubbed it. Then

2 xô Lûk gai tes ya miL mis sô wôL kin ne diñ xô ed dik gya
dawn when it went his throat its base something

dû we ne mis sa meûk kyû win Lû xûL ne hwan
made a noise. His mouth in he rubbed black

4 mis sô wôL kin ne diñ a dû we ne hai ya miL na kis le hai ya
his throat base made the noise. Then he felt. There

hai yûñ kit dû we ne
those made the noise.

6 hai ya miL hai yô xô kyûñ xô len a dû we ne dô xô lûñ
Then that wise one spoke. "Not it is

nû hwôñ a hwôñ de ne hai ya hwiL dû we ne hwit tciñ
good you thought of me. That you told me, 'To me

8 nai kyû win dû weL ne ha ya miL dan^e de xô^e k'el ya is tewen
bring a load.' Then already this time load they made.

se kût min nê djit ta din dil k'el ya is tewen la' tsû mes LôN
Mortar in middle surfish load they made sea weed. "Woman,

10 nû wûn nel tiñ sel ne hwan dô a de ne he ne hai yaL ûñ
I will give you obsidian. Do not tell about it." "Then

da xô ed dik kyan dô me dûw din tsû meL LôN
some kind I do not want woman."

12 hai ya miL k'a^e na wê dil na tes deL na wit dil hai yô
Then "Well, let us go back." They started back. They went along, those.

kin sin Lok hai ya tee na nin deL hai ya miL yî sin tciñ
KinsinLôk there they came out again. Then from the west

14 ye na win deL hai ya miL yî man a yî da tciñ a den tse
they came in again. Then on the other side east they heard say,

nô La diñ Lûñ xô kyû wiñ a hai ya miL na wit dil a kût
"After you they died." Then they went along.

16 yî tsin ne wiñ a hai ya miL dik gyûñ na nes dit tete te
West it was. Then here they were about to camp.

tô ye kyô ka dûk ka de dit de xô^e ya xô kya teûk qal
Tôyekyôkadûkka it was in vain after them he walked.

18 hai ya miL a teôn des ne hê hwiL tis tce dit tsik min dai
Then he thought, "hê—, my sister acorns outside

nô ô kauw ya teôn des ne
will leave," they thought.

hai ya mil ūñ gya a kit dū wen tse yō na dū wit nel
 Then it was they heard something make a noise. That one
 he was making a noise along.

hai ya mil a xōL tcit de ne xōL Liñ tin mī ye tciñ nin sa ne 2
 Then he told his brother, "Trail under sit."

hai ya mil Lū wūn mūk kūt tciñ tciñ nes da tee lis tee mil
 Then one upper side he sat knife with.

nis tan sil ten wūn nin din dil hai ya mil hai mūk k'a 4
 Log lay there they climb over. Then the after them

de diñ nis tan da na wil tōn xō dje diñ nō il tōn mī ye tciñ
 this place log he jumped on. In front of him he jumped
 lower side

hai ded sis dai mite tciñ ya wil tōn dik gyūñ na neL kis 6
 this one sat. Then to him he jumped up. Here he stabbed him.

hai ya hai yō sis dai me ye tciñ xō dje diñ nōL tōn
 There that one sat below in front of him he jumped.

hai ya mil tee xōL kit na xōn teL kis ya ya xōs kit 8
 Then he caught him. He stabbed him repeatedly. They cut him up.

hai ya mil na tes deL ye ō yī sin tciñ na wit dil tes wan
 Then they went back. Here from the west they went
 back. Teswan

mō xon tau we diñ hai na tes deL na wit dal sats mit tō diñ 10
 their village they came back. They went along back. Satsmittōdiñ

na wit dil hai ya mil dōñ ka hai is sel tciñ ne wan na wit dal hai ya
 they went back. Then it was still rather warm they went along
 there.

hai ya mil kai ist mit tō diñ na win deL hai ya mil yī man 12
 Then Kaiistmittōdin they came down. Then the other side

me na is deL tcim me tau wit kūt k'a na is deL hai ya mil
 they went up again. Tcimmetauwitkūt they came up again. Then

na wit dil ye ō yī da tciñ na wit dil xō ed dik gyūñ ai kin se 14
 they went back. Way from the hill they went back. Something
 they heard

tcit del se ne en tciñ La xō kūt xō da in na dim meL xwōtc
 where they used to live. Just they fell down so

xō win sel hai ya mil hai ya yī da tciñ tea na in deL mūk k'a 16
 it was warm. Then there down they came out. After

hai xōL tis tce ne en wūn na dil teis qōt xō lan hai ya mil
 the their sister used to be they came for had been poisoned. Then

wil dūñ wil wil diñ dit sik ye yū wiñ k'an hai ya din
 the night before acorns she brought in. That place

2 yīs qōt hai ya mil hai yō a dit djē nō na niñ an sil len
 he poisoned her. Then those their hearts were not very sorry,

ya xō seL wiñ hit ya xōs kit ha ya mil na wit dil a kût tiñ
 because they had killed him. They had cut him up. Then they
 came back Very much

4 xō dje yai il wen ne en ya xōL tis tee hai ya mil kût hai ya
 they used to love her their sister. Then indeed there

na in deL
 they came back.

6 hai ya nōn dik
 Here the end.

XXII. FLIGHT OF THE MURDERERS

kit tūn na da a diñ tcit del se xō sin tai kyūw sa an
 Kittūñadaadiñ they were living. Sweathouse was there.

8 hai ya mil min ne djō xō mit a ya xōL tcit de ne na tin nō kō mil
 Then after a time they said to them, "From Trinity River

ka tewūn diñ yī nūk mil hai ya mil des k'ūn nit teiñ
 Datewūndiñ south, to-day to you

10 tcit tin diL tel hai ya mil dō xūn na ne dō me nūw git hai
 they are coming." Then "All right, I am not afraid. Those

hwū wūñ lin ya te hai ya mil ka de hwū wūñ lin ya te
 to me will come. Then soon to me they will come."

12 hai ya mil min nē djō xō mit ûñ gya kyū wiñ ya in yan
 Then after a time it was people

tcil san kût me din tewin nit teiñ ye ûn dil lan hwe
 he saw. "Then are you willing to you we should come in.
 Many I

14 na tse nē yai dō ma nūw git hai hwit tein ye win deL te
 first I come." "I am not afraid, those to me will come in."

hai ya mil na tes dī yai a kût hai yō na din yis k'an a mil
 Then he went back. "Those two after days

16 lan na nō hwiL sis te
 many you will see us again."

kût dōñ dī hwō dō ma nūw git k'ae we dil na da teūñ
 "Well anything I am not afraid of. Well, let us go. From east

dō me nūw git min ne djō xō mil kût diñ kin kas yai
 I am not afraid." After a time it was four men came up.

hai ya mil a xōl teit de ne kût hwin nes te dō ma nīl git üñ 2
 Then he said, "My body are you afraid off?"

kût dōñ a hwō la na dō ma nūw git kût a dit tciñ
 "Well, let it happen to me. I am not afraid." "Well, on you
 ye na wē la ta kût hai ya xa djit a ya it tī yau hai ya hat djit 4
 I will bring them." Then they did it. Then

a dit ta' diñ le ya dū wil lū hai ya mil kût a dit tciñ
 at his home they killed them. Then indeed to him

ye ya xō lai kût kit tūñ na da ai deûk ün te dūn lūn hwō 6
 they brought them. Then maple it stands this way it was
 several ways

tewū wa lūk kūw hai ya mil kût yī nūk en tciñ tai kyūw
 forked. Then indeed on the south side sweathouse

sa an kût ma dūw tewiñ kût xōn ya il lit hai mūk' k'a 8
 stood. "Then I want they burn it," those after them

ka sit ta deL hai hit djit xa sit ta daL tewō la na k'as yai
 they came. Then they came over. Five men came up.

kût xō wūñ kûts ta nan deL te hai ya mil kût 10
 Now, it was cold weather. It was about to snow. Then indeed

dūn lūn hwō diñ xwal weL kût min ne djō xō mil hai yō
 several times they camped. After a time those

tsū mes lōn del se xōn ta me yō xois dai tai kyūw me 12
 women stayed in house. Those men in sweathouse.

hai ya mil sai kit diñ üñ gya mit da na sa an a din nin diñ
 Then behold a bundle of brush before his face

teū wil leL hai ya mil üñ gya na lū wūñ kyū wiñ ya in yan 14
 holding. Then it was another man

ya win daL hai ya mil sai kit diñ tsū mes lōn tea üñ lat
 came in. Then behold woman ran out.

xō lik tes yai tai kyūw tciñ tai kyūw mit da niñ yai 16
 To tell she went to sweathouse. Sweathouse its mouth she came.

ne ha dū wil la xa xō list tea nō' dil hai ya mil hai yō
 "They are attacking us. Come, hurry, come out." Then those

na nin tcit del se tai kyūw me hai ya mil xō ye xōñ 18
 two were staying in sweathouse. Then under it fire

nō ya niñ en ya mil tai kyūw ne en xōn ye ya wil lit
 they put. With them sweathouse used to be to the ground they burned.

hai ya mil ta kûn ma ya din nil tewit tō teiñ hai eñ
Then three men (?) they pushed along toward the water. Those it was

2 ya xō kûn nai hai ya mil hai ya kût te nōñ xō ta an
lived. Then there indeed they ran in the water.

hai ya mil kim meûk La nō xō na is deL hai ya mil de dit ta
Then in timber they traveled. Then here

4 xa tel a kim meûk na dil le mil yū wit diñ hit
grew up ferns in timber while they lived. After a time

kyū wiñ ya in yan na in deL hai ya ha djit xōtc na da wil se
men they came back. Then well they lived.

6 hai ya nōn dik
Here the end.

XXIII. REJUVENATION DISCONTINUED

dik gyûñ yī de nin nis san nōñ a diñ tel tewen nin nis san
Here north world's end he became, World

8 ma na na wiñ yai hai ya mil tcit tes yai kût hai ded
for-he-came-down. Then he went indeed this.

hai ya mil hai ded wûn xoi kyûñ nañ ya ded yī da tein
Then this he thought about. This from the north

10 teûk qal yū wit diñ hit nin san nē djit yī da teiñ sis len
he walked. After a time middle world from the north he was.

hai ya mil teûk qal a kût hai ya mil ded a kût ded mit teiñ
Then he walked along. Then this, this toward

12 dit tse sis len hai ya mil hai ded a kût nin nis san na da a
pointing he was. Then this mountain stood up

mit teiñ tcis len hai ya mil kût tein niñ yai hai ya mil
by it he was. Then indeed he came there. Then

14 il man na na da a tcis tewen Lai na da a ne en
on both side stick up he made it. One used to stand up.

hai ya mil kyū wiñ ya in yan xōtc na dil te mil
Then "People well will live with it."

16 nū huôñk tin dil ta hai ded nin nis san a kût wil tewil
Well they will travel." This mountain on it young

na wil lel te ne en de yī dûk nin nis san na da ai kût
used to become again. This east mountain stands up on it

18 xa sū win na hwil te hwek a nū wit tel a mil hai ya mil
when they go up like me they are old. Then

hai yûk wil tewil a nat wil lal ta hai ya miL kût hai yûk
 this way young they will become. Then indeed this way
 a win naL ta hai teûw k'ai na wit laL ta hai ya miL hai 2
 it will be those young they will become. Then the
 mûk' k'a na wit lal hai ya miL kût hwek wûw dî yûñ il ta
 on it they did. Then indeed like me I am old
 dô i kyû wil le k'a sû win hwiL te hai ded nin nis san a kût 4
 old woman will go up this mountain on.
 hai ya miL kût hai yûk a win naL hai ya miL yû diñ hit la
 Then indeed this way it was. Then after a time one
 mane tin nauw hai yûk a win neL ta hai ya miL hai yô en 6
 company went. This way they did. Then this one
 yî nûk en dô hai hwe hwa ne hai ded nin nis san
 south one it was, "This my only, this place
 a win neL ta teûw k'ai na dil leL ta hai ded ke sin dil nes 8
 will be." Young will become this on travel all
 dô teû wes yô
 he did not like.

XXIV. THE FLOOD

dik nin nis san na da ai nûn siñ kya ô na wa ne en 10
 Here mountain stands, butte large used to go about.
 hai ya miL ta nan tes yai hai ya miL ûL kyô we diñ ta nan
 Then water came. Then so much space water
 hai ded nin nis san a' tin diñ ta nan kit ta yôw hai ya miL 12
 this world every place water flowed. Then
 hai ded a hwûñ nin nis san kal sa noi kin niñ yôw hai ya miL
 this only mountain so much the water reached. Then
 a' tin ka ûn te man e mî hai ya miL hai yô kût hai ta nan 14
 all kinds swam there. Then that indeed the water
 tes ya ne en na xô wil sai hai ya miL ai we kût nû hwoñ ka
 used to come dried up again. Then behold indeed good
 na nasis dal kût hai yô na xô wil sai kût ha yûn la xô kût 16
 they lived this dried up again on it. That one just
 da neñ dôñ hai hai eñ nin sin kya ô' ke k'ûn nai na nas dal
 that is the one this butte large Kixûnnai lived.
 hai ya miL kût hai ya nôn dik 18
 Then indeed there end.

nin nis san ma na na wiñ ya a tcōn des ne dai hwō
 World for-it-he-came-down thought, "Some way
 2 ye k'ē neūw hwit a dū wē ne hai miL kit te yōw hai
 they are talking." He said, "This with wash the
 kyū wiñ ya in yan la xō nū hucon na nas deL te hai mūk ka
 people just good they will be again." The after that
 4 k'a a' dī yau nū hwōñ
 he made it this way good.

XXV. MINK'S GAMBLING MEDICINE

de de xō īL kūt tce wil lin diñ na teL dit tewen
 This Xōīlkūt its mouth he came into being,
 6 te ū na Lū hwin hai ya miL min ne djō xō miL a tcōn des ne
 mink. Then after a time he thought,
 de de mūk kai yī nūk ta se ya te hai ya miL k'ō wūn
 "This on south I will go." Then to him
 8 na ne il lūw³⁵ deūk a na nū wes te hai ya miL a tcōn des ne
 it always comes. This way he looked. Then he thought,
 ded mūk ka yī nūk te se ya te xūt Le dūñ k'e da ai it Lō i
 "This on south I will go." In the morning head tied on
 10 a de kūt da teū wil lai hai ya miL tcit tes yai tcūk qal yō
 on his head he put. Then he started, he walked along. Way
 yī da teiñ tcūk qal de de mūk ka tcūk qal xō na kūt tō
 from the north he walked. This on it he walked. His tears
 12 na dū wim miL a dū wūn teū wite tewel hai ya miL ded
 were dropping. About himself he was crying. Then this
 tcūk qal a kūt yō yī nūk a tciñ tcūk qal a kūt hai ya miL
 he was walking. Way toward the south he was walking. Then
 14 nis kin tee in diL diñ klūw³⁶ hai ya miL nes kin me dik gyūñ
 NiskintceindiLdiñ, alder (?). Then "D. spruce in more
 ne se tin ta hai ya miL nes kin min nē djit kañ a sis kyas
 I will lie down." Then Douglas spruce half way up limb broke.
 16 hai ya miL hē³⁷ a nūw te iūw hwal tcōn des ne hai ya miL
 Then "hē I am thus I travel," he thought. Then

³⁵ Mink always lost at play.³⁶ Probably Lūw.³⁷ An exclamatory particle.

a dī ye de kit diñ an hai ya miL kit ta au -- dū wē ne
under himself he put it in the fire. Then he sang, — it sounded.

yīs ka nei a dī yī dē kit dauw
Until day under himself he put in the fire. 2

hai ya miL teit tes yai xūt Le dūñ hai ya miL yō yī nūk
Then he started, in the morning. Then way south

teūk qal kin na k'ōn ta' diñ k'ōn ta sil lai hai ya miL hai yō 4
he walked. Kinnak'ōnta'diñ houses stood. Then that one

yī nūk a xō lūw k'ōn ta' sa an me tce niñ ya yei hai ya miL
south furtherest house stands in it he came out. Then

Lai ūw xa xō lau xō wūn teit teL kait dei hai ya miL 6
really he clapped his hands, to him he motioned. Then

a xōL teit de ne hwe kil liñ yī da tciñ xō lūñ hai ya miL
he said to him "Me you are like (?) from the north it is." Then

dē dik kyūñ (?) hwū wūn na niñ ūL hai ya miL 8
"What from me you will win?" Then

a xōL teit de ne hai de a xōw dōñ hai sek hai wūn
he said to him, "This may be this hair-wrapper, this for it

kin na sit dil la ta
we will play." 10

hai ya miL kūt nō nin daL il tcin din nūñ kin nan ya
Then indeed they sat down, each other facing. They played.

deūk a tcil la xōL teit dū we ne teit teL kait k'ō wūn 12
"This way he did (?)", he told him. He pointed. From him

na tes tañ hai ya miL kī ye a na tcil lau min lūn diñ deūk
he took it. Then again he did it. Ten times this way

a na tcil lau miL xō wūn teit teL kait te ū na lū hwin a ten 14
when he did it from him he pointed. Mink did it.

La xō lūñ a tcit ya te yū wit diñ hit diñ xe neūk diñ
All the time it was he did it. After a time behind himself

na nū wil lūw hvil hai ya miL hai yō la xō lan na nil la te 16
it was piling up. Then that one, "All the time it is you win."

hai yō xōt sek ai mit ta' na nū wil lūw hvil hai ya miL
That one his hair-wrapper with it he piled them. Then

hai yūk k'a a win nal na nū wil lūw hvil hai ya miL na diñ 18
this way it kept happening. He kept accumulating. Then twice

k'el waL kin na wauw ta ka diñ yis k'an kin na wauw
he spent the night, playing. Three times day they played.

na nū wil lūw hwil diñ ket din hwel weL te hai ya miL kī ye
He kept winning. "Four times I will spend the night." Then again

2 k'a nal weL hai ya miL na tes dī ya te diñ ket diñ k'al weL miL
he spent the night. Then "I will go back." Four times
when he had spent he night

na tes dī yai de de mūk kai yī de na tes dī yai hai ya miL
he started back. This on north he went back. Then

4 dī hwō man yai kiñ eñ hai ya miL yī de na wit dal a kūt
something large he was carrying. Then north he was going along.
hai sis da diñ kūn na wit dal na in dī ya kūt
The he stayed place indeed he came back. He got back.

XXVI. EAGLE'S WAR MEDICINE

6 ded mūk' k'a yī da tciñ teit tes ya te tis mil hai ya miL
This along it from the north he will go, eagle. Then
a ya xōL teit de ne kyū wiñ ya in yan dō mit tis tin nauw
they told him "People not beyond it go."

8 hai ya miL a tcoñ des ne kūt hai ye he te sē ya te deûk ûn te
Then he thought, "Now, anyway I will go." This way he did,
kim mau tcis tcwen kit tûn nit tel dil mai hai ya miL kūt
medicine he made its leaves broad gray. Then indeed

10 teit tes yai hai ya miL kūt dōñ nauw hwa lax hai ya miL
he went. Then, "Now, indeed, I will go, just." Then
teit tes yai ded mūk' k'ai yī da tciñ hai ya miL teit tes yai
he started this along from the north. Then he went

12 ûñ yō yī da tciñ xon nis te yan na del se diñ mit tis
way from the north enemies where they lived beyond that
teûk qal hai ya miL a tcoñ des ne kyū wiñ ya in yan
he walked. Then he thought, "Indians

14 na nan deL te hwin nis te ya k'ōn des ne te hai ded hwin nis te
will come to be. My formula they will know. This my formula
nai din nūw hai hwin nis te nai xōn des ne deûk ai wil leL te
they will hear. This my formula they will know. This way
it will be

16 kim na û hai ya miL teit tes yai ded yī da tciñ teûk qal a kūt
medicine." Then he went. This from the north he was walking along.
ye ò yī da tciñ teuk qal teit tū win nauw hwil
Way from the north he walked. He was going along.

hai ya miL kût ded min nê djit sis le ne kût kûn dùntc
 Then indeed this middle he came to be. Indeed quite close
 sis lin hai ya miL hai tcit tes yai tcûk qal a kût hai ya miL 2
 he came. Then the he went. He walked along. Then
 xwôtc a man nû hwon tis mil tcit tes yai hai ya miL ded
 very good eagle went. Then this
 tcûk qal yô yî nûk tcûk qal a kût yan tein tañ a diñ hai ya 4
 he walked. Way south he was walking. Yanteintañadiñ there
 teûk qal miL tcô hwôñ tewit te tcôñ des ne hai ya miL hai
 when he walked, "He will come after me," he thought. Then the
 ûñ gya mit tis tcit tes ya hai ya miL a tcôñ des ne kût xô lûn 6
 he saw beyond it he went. Then he thought, "Indeed it is
 hwik kim ma û lan nû hwoñ a xô lan hai ya miL kût mit tis
 my medicine much good it is." Then indeed beyond it
 tcûk qal kût xô lan hai ded hwik kî ma û nû hwoñ hwin nis te 8
 he walked. "This my medicine good my formula
 nai din nûw te la xô gya miL tû win na hwiL te hai de
 he will know without harm with it he will go by, this."
 hai ya miL hai mit tis kût yî nûk tcûk qal la xô gya 10
 Then this beyond it indeed south he walked. "Without harm
 hai ded hwit Lô we miL tû win na hwiL te mî nû wil gil liL te
 this my herb with he will go by if he is afraid."
 hai ya miL mik kya yî nûk tcûk qal hai yûk a win nel a kût 12
 Then from it south he walked. This way he was doing.
 kas ta' xô i yî nûk tcûk qal yî nûk a teit tes yai teiL kûn diñ
 Kasta' south from he walked. South he went. Teilkündiñ
 tcûk qal hai tcit tes ya yî nûk a tcûk qal hai ya miL 14
 he walked. Then he went, south he walked. Then
 tse kyô k' a tin nit tcûk qal hai ya miL iL tis tee mî yî nûk
 Tsek'yôk'atinnit he walked. Then Iltistcemî south
 k' a is yai yî nûk a teit tes yai yî nûk a tcûk qal in teL kai mi 16
 he went up. South he went. South he walked. Intelkaimi
 hai ya tcûk qal hai ya teit tes yai yî nûk a teit tes yai
 there he walked. There he went. South he went.
 tcim ma nañ a kût hai ya tcûk qal yî nûk a tcûk qal lei 18
 Teimmanañakût there he walked. South he was walking along.
 dil tewag na da a diñ yî nûk a tcûk qal lei hai ya miL
 Diltewag-nadaadiñ south he walked. Then

ta nañ ̄ kût hai ya yī nûk teûk qal lei hai ya miL yī nûk
Tenañakût there south he walked. Then south

2 teûk qal lei huca na mī hai ya yī nûk teûk qal lei yī nûk a
he walked. Hwanamī there south he walked. South

tcit tes yai nō wil lin diñ yī nûk a teûk qal hai ya miL
he went. Nōwillindiñ south he walked. Then

4 yī nûk nûn sin kût k'a is ya yei
south on the hill he went up.

tis mil a na it yau
Eagle did it.

XXVII. WAR MEDICINE OF THE SEKYOXATINNIT YOUTH

6 se kyō xa tin nit me yī nûk xōL tis tee haL nō na nin deL
Rock-large-road-goes-up south his sister with they lived.

hai ya miL ka da xō Lûk gai te nauw miL ded tseûk deûk
Then soon dawn when it would go this hair-wrapper so

8 al tik tcit tel dō mil tcit tel dō a dit sit miL na al loi xō Liñ
thick she cut, she cut it her crown with she tied it.
Her brother

al tcit de ne hai ya miL hai ded xōn din deûk a a lū
spoke to. Then this ashes this way she did.

10 teai ke it tewa hai yûn ded ya nauw diñ na dil k'a de el lū
She threw them out. This one this goes up place they came.
They came to fight.

hai din dai xō ta ta' deûk a na al lū miL sai yō din dai
Then flint in his blanket this way when he did "sai"
that flint

12 de ne nin tewin na kût dī hwō dō xō nō kûs hai yûñ hai yûk
said. Bad something does not enter him. That one this way

a xō lau xō lin xō tseûk a hai ya xōn din hai yûñ k'a a nû
she does. Her brother his hair-wrapper there ashes that one
always does that.

14 kyū wiñ ya in yan yī de win na hwit ma tee il tewe hai de
People when they are shot for them she makes it. This

xōn din de de na na tit Lû xō kya ai ta na na tit Lû kī ma û
ashes here she rubs across. His upper arm she makes a mark
across. Medicine

16 tce il tewe it tewō la diñ me û tcit de ne hai ya hit djit ûñ
when she makes five times "meû" she says And then

hai ye xō nis te diñ tce ke e neūw hai yō tsū mes Lōn
this her formula she repeats that woman.

tsē kyō xa tin me nō na in deL
Rock-large-trail-goes-up they lived.

2

XXVIII. PURIFICATION OF THE BEREAVED
FOR MEN

dik gyūñ yī de yī dūk na tel dit tewen Lū wūn nin
Here north east he came into existence alone.

kyū wiñ ya in yan mē mit tōe a de xūs tañ diñ nō na niñ xan 4
Dentalia its water close by himself he put.

hai ya mil a' tin ka ûn te tse kai mī ye de dū wil la te tewō la
Then every kind Ceanothus intergerimus(?) under him
he will put in the fire, five

tee il loi min ne djō xō mil kyū wiñ ya in yan xō hwō a' dī ya 6
bundles. After a time a person died.

hai ya mil ûñ wūn na is deL xōtē a teil lau hai ya mil
Then he fixed him. Well he did. Then

me niL ke hai ya mil kīL mūk kai kyō mil na xō wil me 8
he finished. Then ginseng(?) with it he bathed him.

hai ya mil ûñ hai kyū wit tel mit tō nañ xa hai ya mil ûñ
Then the deer its water stood there. Then

kyū wit tel Lūk gai aLsa nō it tō te na de el ya 10
deer white so deep the water came. They stand in the water.

hai ya mil ûñ kit te yauw tcis tewen kyū wit Lel dil mai
Then they travel he caused. Deer roan

kit te yauw tcis tewen Lō mūnte mit ta' kit tī yauw 12
they travel he caused. Lōmūnte among they travel

tcis tewen Lax xō na lat ne hwan Lō mūnte mit tū wa
he caused. Just like floating around Lōmūnte among.

hai ya mil ûñ hai ya min nē dīt kyū wit Lel Lūk gai 14
Then there after a time deer white

ki tī yauw tcis tewen hai ya mūk ka kyū wit Lel ka dil tewag
they travel he caused. There after them deer brown

ki tī yauw tcis tewen hai ya mūk ka hai ya mil ûñ hai yō 16
they travel he caused there after them. Then that

na' dī yau mit ta nan me na dil wil tewen hai ya mil ûñ
dentalia its water they swam in (?). Then

kit te'iñ nō a tūw mil deûk a kit dē ne miL
open he made it when this way he made a noise when

2 nin nis san a meûk mū xûn neñw hwē le na it dauw hwē
earth in its noise encircled.

hai ya mil ûñ hai yûk xe mil xa wil lel kyû wiñ yan
Then this way he always does. Indian

4 miL na wil dit tel kî xûn nai ta' teiñ hai ya mil ûñ kût hai yô
with he brings along to Kixûnnata'diñ. Then indeed that

kyû wiñ ya in yan mē hai a teillau hai ya mil ûñ tewô la diñ
belongs to Indians that he did. Then five times

6 yis kan e mil tewô la sis loi kin niñ dî ketc mûx xa dje k'ô len
when it was day five bundles yerba buena mûkkadjekôlen

xô ka na del waL xô ye de dû wiñ an mûk ka na del waL
on him he poured. Under him he put on the fire. On him he poured.

8 hai ya mil ûñ nû hwôñ na na is ya kî xûn nai ta' diñ
Then well he travels. Kixûnnaita'diñ

na xôL dit ten hai ya mil ûñ hai yô kût kyû wiñ yain yan mē
he brought him back. "Then that indeed belongs to Indians

10 ded xan Lûñ nil la me nô na an xan Lûñ nañ al ta
this so much your hand in it I put. So much you will have.

la xô kya hai yûk ûn dî ya te xôL teit de ne dî hwô
Any way this way you will do," he said to him. "Something

12 dô xô lin nû win na da a ten kyû wiñ ya in yan ta' diñ
it is not go by you it is." Indian world

na xôL dit ten
he brought him back.

FOR WOMEN

14 dik gyûñ yî nûk a yî dûk kyû wil sai iL win te
Here southeast it is always dry.

kit dai ye La xô nal a win te hai ya mil ûñ hai xô saik
Flowers many are always floating. Then the abalone

16 kit tô nô na niñ k'an hai kin nes tan nai kyû win xa
its water he puts there. The tan oak stands there.

hai ye dik gyûñ yî de yî da teiñ kel san nin wûn nô na
This here from the northeast girls come to it

18 el le ne e lû kî xûn na mik kin nes tan nai kyû wiñ xa
it always is. Kixûnnai their tan oak stands there.

dik gyûñ yî na tciñ yî da tciñ xa a nû keL san nin
 Here from the southeast they do the same, girls.

hai ya mil ûñ hai yûk ke mil a dû win te hai mûk kûs tan diñ 2
 Then this way they always do. This beside it

La tein din nan mit tô nô na nin xan mit tô hai mit tô
 (a sea shell) its water he placed, its water. "The its water
 nûk ka na del waL xôL tcit de ne hai yô xô saik ke mit to 4
 on you I put," he said. "That abalone its water

nûk ka na del waL xôL tcit de ne hai ya mil ûñ hai yô
 on you I put," he said. Then "That

ma xa tein min ne xô len mit tô nûk ka na del waL 6
 maxateinminnexôlen its water on you I put,"

xôL tcit de ne hai ya mil ûñ hai yô xô ka na de el wal a mil
 he said. Then that on her when he had put

hai(?) deûk a a lû xôt sit da kyû wiñ ya in yan ta' diñ 8
 this way he did the crown of her head. "Indian world

na ne deL xôL tcit dê ne tcit te it Lû xe nek ke hai yûñ
 we come back," he said. He rubs it on her back. This

tsû meL lôñ ma tciL tewe
 woman for he makes. 10

PRAYERS

a de ke ma xa nauw dî ya
 "My tracks after I come back."

dik gyûñ yî nûk a yî dûk nûn sin mû win na 12
 "Here southeast butte around it

kit tes sô wil tewen hai ya mil mil na nel kôw nin
 a mark made there with I am going, ground."

kût hwik ka nô win djê ye hwin nis te diñ 14
 "Now, away from me you want to go. My body

nô nik kya na dit dauw hwe ne
 do not think about."

XXIX. A SUPERNATURAL EXPERIENCE

diñ ket diñ me nûn dî ya kût hai ya mil ûñ kût
 Four years (ago) then indeed

2 nin nis san dô nê il iñ hai ya mil ûñ kût a' dî yau
 world I did not see. Then indeed it happened,

xwôw auw dî yau iñw teit hai ya mil ûñ kin sê lal ded
 some way I did. I died. Then I dreamed. This

4 dik gyûñ yî dûk yî nûk a' nî ka ô' me deûk a win nel
 here east south cloud large in it this way it was moving
 ye nal kait—teit dû win nel hai hwik'k'a a ten se teit diñ
 feather decoration. — sounded. The one after me did it.
 "Little while

6 no nai it tan se teit diñ na na sê ya te hai ya mil ûñ
 I am holding you." Little while I will live again. Then

dôñ kût xôk' k'a kit te se au ded e il wil kyû wûw al
 it was after him I sing it. Every night I sing it.

8 yû wit diñ hit te se yeen
 After a time I stood up.

TRANSLATIONS

PART I

Obtained from Tom Hill and his son Dan Hill

I. THE WAR WITH THE LASSIK INDIANS²⁸

A war party went far south. All the Indians who used to live on upper Redwood creek went with the party. All the people who used to live below Iaqui butte and at the big bend of Mad river went also. They met on the ridge south of the head of Redwood creek and held the war dance. There were sixty men who had weapons. The dance line was so long that in two places a man stood in front of the line and danced. They shot with bows and arrows and with white man's guns. The party was two days and two nights on the way. They came to the village of Taike^e, at the mouth of Dobbin creek, and fought with the Indians living there. Many bodies were left lying there.

They turned back and camped for the night. Some of them said there used to be very many Indians living in that neighborhood. Then we went ahead as scouts. When we had gone so far (about a mile) we came to a ridge, which we followed until we came to XōLōkōtme, where they were camping. They were talking. Some of them were laughing and some were crying. Then we ran back south. The war party was coming from the south.

They surrounded the enemy and began shooting at them with bows and arrows. After they had fought for some time they began to shoot with white man's guns. "Bau, bau, bau," they sounded. Then they fled. They got under a log which was lying on the side of a gulch. They began to fight in the morning and were still fighting when the sun was here in the west. They

²⁸ This is the expedition which avenged the deaths of the Chilula who were returning from Mendocino County. (See pp. 268-291 above.)

carried pieces of bark in front of themselves and went into the gulch to them and killed them all. Their missles were all gone. Two men, brothers, were wounded. They fought until the sun was setting. We started back.

II. PANTHER AND GRIZZLY BEAR

Panther lived there with his two brothers. He used to spend all his time hunting, but before he set out each time he used to say to his brothers, "You must not go to the top of the ridge west." One day when he had cautioned them and left to hunt, the boys said to each other, "Why does he always tell us that? Come, let us go up on the ridge west." When they were on the ridge they looked and way at the end of the timber they saw an old man lying with his legs crossed. His wife sat by him. They shouted, "Old man over there, come, help us pound." Then the old man said, "What did you say?" "Come, help us pound." "Well," he said, and took down the grizzly bear skin blanket that he wore and put it on. The two boys ran back, went into the house and slid to the door. When they had sat there some time they heard him coming. "Boys, open the door for me," he called to them. When they did not open it, he climbed on the roof and came down the smokehole. They gave him some venison and he began eating it. He finished it and they gave him another helping. He ate that and then all the meat in the house. Finally he ate the untanned hides. When he had finished everything he said, "Well, I will go home." The boys opened the door for him, but his belly was so full he could not go through. He went out the smokehole. The house was nearly filled with the filth he left behind him. The boys began carrying it outside with baskets.

When the oldest brother came home he was carrying two deer which he had killed. "I always tell you not to go to the ridge west," he said to them. He slapped the face of wildeat and pinched out the face of fox.

He spent a night flaking arrowpoints. In the morning he started, carrying five quivers full of arrows. He came where the old man was lying and shot him twice. "Alo," the old man

cried, "what did you put in the fire that snaps so?" "It is the fire snapping, is it? He is shooting at you," the old woman said. Then the old man jumped up and took down the grizzly bear blanket and put it on. The young man kept shooting back at him as he ran after him. Finally he had only one arrow left. The old woman then called to him, "Between his toes." He shot him there and he rolled over. He killed him.

III. LOVE MEDICINE—YIMANTUWINYAI

Yimantūwiñyai came into being on the hill above Mûkkana-dûwûladiñ. He heard about a girl who had come to be here at the southeast. She did not look at men. "I will go," he thought. In the morning he started. He was looking for a plant as he went along toward the north. A plant had sprung up. He took its leaves and rubbed them in his hands. He took out the root, too, and rolled it in his hands five times. Then he climbed up to the southeast. He looked and saw her sitting there. She looked at him. Finally he came to her. Her eyes were large with crying. "Well," she thought, "you in front of me. Lonesomeness has fallen on me." "Now I am going back," he said. "Well, wait for me. I will go with you," she said. She went into the water and after some time came out with a load. Then they started back. They came back to the hill above Mûkkana-dûwûladiñ.

"This is the way it will be. Indians will come. He will say my formula. This way it will be hard."

This way only.

THE PRAYER

"You who came into being above Mûkkana-dûwûladiñ, loan me your herb." "Yes," he said. "Well, all right, you know my body (formula). You say it has happened. Well, I will loan it to you. All right, you know my formula. I say not many will know my formula. Well, take it with you." "Yes," he said. "Now I will go back. Now I will take it."

IV. LOVE MEDICINE—YIDETUWINYAI³⁹

Yidetūwiñyai came into being at Teexōltewediñ. He heard the name of a Kixūnnai young man talked about who had come into existence at the eastern end of the ocean. When he came there they began to play the stick game and continued playing until Yidetūwiñyai had won all the property the other one had.

On his return when he came to the mouth of Salmon river a Kixūnnai young man who had come into existence under the water came out to him and challenged him to see who would be successful with two Kixūnnai maidens. The Kixūnnai tried first, but after a time started back in despair. The girl said no to him and refused to open the door.

But Yidetūwiñyai walked straight past. Then their heads really came out the door and they said, "Well, come in." "No," he said, "I am going back." He sat down at the end of the resting place. When he looked back the women were really coming behind him. As he looked around himself he saw that dentalia were scattered for a long distance. He went on past the mouth of the Trinity river. The women said to him, "This is the first time you have not desired women." He went on paying no attention to them and came back to Teexoltcwediñ. The two women who formerly had never come out of their house when men were about came with him to Teexoltcwediñ.

V. LOVE MEDICINE—YIMANTUWINYAI'S ILLEGITIMATE SON⁴⁰

Yimantūwiñyai's illegitimate son was at the northern end of the world where he lived with his grandmother. "I will go visiting," he said one time. "Where is that herb which grew by me where I came into being? Bring it to me." "There it stands, yonder," she said to him. He started away carrying it with him. He came to Mûkkanadûwûladiñ and entered the Hupa (Klamath) river. He came to Weitspec and climbed Bald hill. He came down at Meisdiildiñ and went south on this trail to

³⁹ No herb or other object is used with this formula except the song which Yidetūwiñyai sang as he came down the river. It has no words.

⁴⁰ An illegitimate person among the Hupa could only marry one of very low rank. The formulas usually take extreme cases to illustrate their power.

Teittindiilekai (Sugar-bowl mountain), where he sat down to rest. Then he went on from the north to Leldiñ.

He was astonished to see smoke standing up before him. Some one was smoking himself in the sweathouse. It was the one who lies in the water who was smoking himself. When he came out his hair reached to his hips. He spoke to the traveler and asked him to come into the house. When they went in women were sitting inside. Then the old man said to him, "Let us go into the sweathouse."

When they were in the sweathouse he talked to him. "Do not let yourself think much about them. They are my women. They come into being for me in my presence in every place. The two sitting in the entrance of the house came here with me several days ago. They came into being on the other side of the ocean southwest. Now I hear two have come into being in the land that faces the eastern ocean. I had thought to go there for them, but you better go. I always go with the plant that is standing at the exit of the sweathouse." "No," replied his guest, "I will go empty-handed."

He started away and when he came where the land faces the eastern ocean he saw two women sitting making baskets. "Well, come into the house," they said to him. He went in. "Put the cooking stones on the fire. Get some water," one of them said. They went out and ran into the water. When the man went out he saw them swimming along way to the north. "Well," he said, and rolled over on the ground five times. He started back. When he came to Leldiñ he brought sweathouse wood and smoked himself. When he finished smoking himself he sat outside the sweathouse. When he looked up he saw two persons coming from the east with blankets spread over their loads. They came there. The next morning they started back. They came to the northern end of the world. There were two women with him.

VI. LOVE MEDICINE—THE MT. SHASTA WOMEN

A Kixunnai young man came into being at the southern end of the world. At the same time an herb came up by him. He did not see any people. After a time he thought, "Well, I will

look for them." He started out in the morning and went up in the sky. When he came to the resting place he shot as is the custom. Then he looked inside of the world. There to the base of Mt. Shasta his vision extended. "There it is they have become," he thought. When he came to the base of Mt. Shasta they said to him, "Well, come in." He went in the house and said, "I am going to stay only a short time. I am going back." "Yes," said the women, "we will go with you." He started back and the two women went with him. They came to the southern end of the world. They spent the night there. Then those women said to him, "You think there are no Kixūnnai who have come into being?" "Well," he replied, "I do not know of any." "Yes," they told him, "here to the northeast is a Kixūnnai. With him two women came into being. They do not see people. They never go out." "I will go there too," he said. In the morning he started. He carried his herb with himself. When he came to the place in the northeast where the women had come into being, they said to him, "Well, come in." "I will stay just a little while," he said, "and then I will go back." "We will go with you," they replied. Then he went back and they two went with him. They came to the southern end of the world.

"I do this for Indians who will come," he thought. "It will be just this way. This way my formula will be hard."

Just this way only.

VII. DEER MEDICINE—PANTHER AND WILDCAT

Panther lived with his younger brother Wildcat at Kōte-mitta'diñ.⁴¹ Panther always went hunting, but Wildcat always set snares. His sister-in-law used to say to him, "I am tired of dressing hides, my fingers ache." Because she complained Wildcat went away. When Panther came home his younger brother was not there. "You must have been saying something to him," he said to his wife. "No," she said, "I only said my fingers ached."

⁴¹ Said to be an old name for Tselūndifñ. (See map in volume 1 of this series.)

Panther tracked him to Senimme.⁴² When he came up behind the house he heard talking inside. He spent the night right there behind the house. In the morning he saw his brother come out with two ropes on top of each other. He went up to him at Seninmûkkostûk and said, "I am afraid. Is it not queer you came here? I am afraid of this mountain."⁴³ They went up to the sky and came where the deer-lick is that is white. There were no trees there, so they made a fence with bunch grass. Then it snowed. They sat there watching until the sun was in the west, when white deer went in. They drove them out of the water and two were snared. They dressed them and placed the meat in carriers made of withes. They got into these carriers themselves and rolled down. When they came to Seninmûkkostûk they stopped. "Well, carry them," he said. Wildcat came back to Senimme carrying two white deer.

Now this way only.

VIII. DEER MEDICINE—THE NASLINDIN YOUNG MAN

A young Kixûnnai man came into being back of Naslindiñ. The mountain grew along with him. When he looked out at midnight the mountain had grown up higher. He used to hunt deer. He did not sleep. After a time that one who did not use to sleep slept. He dreamed about women. Notwithstanding he went out in the morning. The mountain which grew up with him was not there. Nevertheless he went out for deer. He climbed up into the sky. There were no deer to be seen. He heard deer snort by the eastern water. "This way it will be," he thought. "Indians will become." He came back. "I will make its medicine." Then he made it. When he looked, it (the mountain) had grown up again. In the morning he went out again and went up to the sky. A deer was standing with its face toward him. "This way it is," he thought. "Indians will come. Even if he does this way, he will kill deer if he has my herb and says my formula."

This way only.

⁴² Burnt Ranch mountain, about thirty miles up the Trinity river from Hupa.

⁴³ Probably because it was the home of a tan or deer god. (This series, I, 302.)

IX. DEER MEDICINE—YOUNG MAN BECOMES A SHRUB

A Kixfnnai young man came into being in this middle world. He did nothing but hunt deer. He did not sleep. After a time he did sleep and dreamed about women.⁴⁴ Notwithstanding his dream he went out the next morning to hunt. He did not see deer. He finally got tired looking for deer in vain. "I will turn into a plant," he said to himself. He became *tūnmillūwe* (a ceanothus). It stood beside the sweathouse. Then the deer came to him and ate it.

"Well," he thought, "I did it for Indians. It will be just this way in regard to deer. It will be this way when one repeats my formula."

X. DEER MEDICINE—RAVEN

Raven came to be at the southern end of the world. He hunted for deer in vain. He did not see any. Finally he thought he would go away. He pointed his canoe across the ocean. In the morning he started. When he was half way a plant grew up on the bow of his canoe. When he had floated a little way he looked up. A deer was coming up on the east side. When he looked to the west a deer was coming up there also. He floated out at Mūkkanadūwūladiñ. "I will go again to the water's end at the south where I used to live," he thought.⁴⁵ He came there to the end of the southern water. In the night he heard something outside. The deer were eating that plant. He took it up from the bow of his canoe and set it out back of his house. They came there for it. Then he saw deer.

"This way it will be," he thought, "if one takes my herb with him."

XI. DEER MEDICINE—BLACK WOLF

Black wolf came into being at Hundred-acre prairie.⁴⁶ He always dreamed about women. Some one told him, "At the end

⁴⁴ Such dreams unfit the hunter, and all who eat with him, for hunting deer, and should a deer be killed after such a dream the hunter's soul is believed to be taken captive by the deer gods.

⁴⁵ He came down the Trinity and Klamath rivers to the ocean and then went back along the shore of the ocean to his home, where it was believed the Trinity river had its origin in the supposed water of the south.

⁴⁶ On the east side of Pine creek.

of the eastern water ten brothers have become. They are very smart and their names have traveled." "I will go there," he thought. Then he started and came to the eastern end of the world. In ten places there was a man carrying a deer-mask on his head. He started back in the morning. They made a load so small for him. He came back to Hundred-acre prairie. When he had stayed several nights some one said to him, "Those Kixūnnai are dead." "Well, I knew that would happen," he thought to himself. "I will go. I will take my herb along with me." He came to the eastern ocean's end. They were all lying dead around the fire.⁴⁷ "Get up," he told them. Then he pounded medicine for them and rubbed it on them. "Well, you better go out for deer." They found deer again and killed them. "I did that for Indians who will come. This way it will be hard for the one who does not say my formula." He came back to Hundred-acre prairie.

XII. MONEY MEDICINE—THE SCABBY BOY

He came into being at Kesettecitdiñ (mouth of Mad river). He was all covered with scabs. He had ten brothers and a small sister. This sister fed him without the knowledge of her brothers, who hated the scabby one. Nevertheless he used to go out at night and fish with a dipnet. One night he was fishing and saying "yōwe, yōwe." Finally he thought he would go away. He twisted some string. Then he said, "In the morning I will go. Let them come in to me." When they came in, he gave each of them a string of dentalia. "Now, I am going away from you." "Well," they thought, "he is smart." Then he went away to the east, where he is now.⁴⁸

XIII. MONEY MEDICINE—KINNAXONTADIN ILLEGITIMATE MAN

An illegitimate person came into being at Kinnaxōnta'diñ.⁴⁹ He thought, "With something in his hands he sings. He points

⁴⁷ They died because a man who had such dreams had eaten with them or of meat they had killed. (Cf. present series, I, 323.)

⁴⁸ For a similar hero and family group see present series, I, 212.

⁴⁹ For the location of this village see the map and page 276 of this volume.

his hands toward the west. Then he points his hands toward the east. The dentalia wiggle in his hand. Now, this way it will be. Even an illegitimate person will possess something if he sings this song," he said.

XIV. GOOD LUCK MEDICINE—YIDUKATOME YOUNG MAN

A young Kixûnnai man came into being at the eastern water's end. When he came into being his herb sprang up by him. Here on the other side of the ocean to the southwest two women⁵⁰ came into being. He used to go there. When he came home he used to wash himself with his herb. Notwithstanding what he did he used to kill deer and get money.

"If one takes my herb with him my medicine will do even that for him."

This way only.

⁵⁰These the narrator explained were women who were perpetually menstruating. Such women are mentioned in medicine formulas because they represent the sources of extreme ill luck.

PART II

Obtained from wife of Molasses

XVI. THE COMING OF INDIANS

Yimankyüwiñxoiyan came into being at the northern end of the world. He began thinking about people and how they might be brought into existence. He saw a woman walking along. "I will lie with her," he said to himself, and started toward her. He came to her and did as he had intended. When he had resumed his journey he was very thirsty. He was so thirsty he was nearly falling from weakness. As he walked along he heard flowing water. "Oh," he said, "now I will drink." He fell right into the pool where the water was standing. He drank and drank and drank. A log floated into his mouth with the water. He fell over on his back and lay there thinking he was dead. He was not revived by the next morning. After a time he heard a raven croaking. "I wish he would peck my belly open," he said to himself. Then the raven did peck his belly open. "Phū" the water sounded as it ran out and stood in a pool as it had before.

Yimankyüwiñxoiyan got up and went on toward the south. "I wish something would appear," he thought, when a hollow tree stood before him. "I will go inside," he said to himself. The tree grew together, closing him in. "I wish somebody would do something," he kept thinking. Then he heard pounding where the tree had grown together. "I came here from the southeast," he heard some one say. "I knew what you were doing. It has happened in many places." When the tree had been opened, he came out again.⁵¹

He went on walking toward the south. He saw a canoe floating about with two women sitting up in it. "I will do that again," he said, and dived into the water. He came up under the edge of the canoe, climbed in, and lay with both of them.

⁵¹ Present series, I, 130-131.

As he walked on toward the south he saw a man walking with his sister. He waded into the water, plucked out some of his pubic hairs, and threw them into the water. They floated to the woman and entered her. She was staggering as she came out of the water. In the course of a day's time she was very ill. "You better call him," she said to her brother. "He may be a medicine man." The brother brought him and he danced and sang over her. "I do not doctor where people are sitting," he said. The people all went out except sapsucker, who stuck to the doorpost and observed what was done. Yimankyüwiñxoiyan lay with the girl, recovering his pubic hairs in that manner. As he withdrew them he sang a song.

While he was going on again toward the south he saw a woman walking on the tops of the trees. "Come down, I want to talk to you," he called when he came under her. "What is it that you intend doing to me that you speak so?" she asked. She came down, and Yimankyüwiñxoiyan ran up to her and said, "This is what I will do. I wish that there should be people in the world."

He left her and started on. He was surprised to see three people walking along. "We knew all about it," they said, "how you wished there might be people in the world. It will be so everywhere. People will come into existence because you first did this. Men and women will live together since you first have lain with women. You have not passed by even one woman on your journey. I have thought that Indians would come into being everywhere. When they grow old and die others will be born to take their places. They will come into being one after the other. This is the way the world will be. This is the way Indians will live. I even thought some one would come into the world for their sakes."

After a time he decided to go on. Then they said to him, "These are your children." "No," he replied, "I do not think they are my children." "I think they are certainly your children." "Well, yes, I believe they are mine," he assented.

He went on going among the people. "I will make more of them. When people are living on the earth I do not think they will quarrel, or hate each other, or fight. They will not do dif-

ferently from the way I have done. Those who grow up together will not quarrel."

He went on again. As he walked along he said to himself, "I will go on until I come to a definite place and then I will stop. When the people are living they will be a little south of the middle of the world. I wonder in how many days I shall return to the place from which I started. I will go on to the southern end of the world and then I will turn back."

Then he walked and walked and walked. He saw two persons traveling. "I will go to meet them," he said to himself. When he came up to them they stood to one side. "Why do you go on toward that place?" they asked him. "Turn back. We have heard of many things about you. You must not go there. Go back." "No," he replied. "I am going on. I am now near the south. I am about to arrive there. In two days I will be returning. When I get there I will turn back of my own accord. I shall soon be there."

He went on walking toward the south. He saw two persons gathering something. He decided to go up to them and talk with them. "Why do you go there?" they asked. "They tell many bad things about you." "It is none of your business that I am going to walk to the south."

As he went on toward the south he saw a man standing alone in the distance. When he came up to him, the stranger said, "Many people are living where you are going." "Well, I shall go there nevertheless." He went on and came where three houses were standing. Many people were living there. "Where did you come from?" they asked. "You need not think you are going to do unseemly things here."

He came to the southern end of the world. "I am traveling with no particular end in view," he assured them. "Spend the night here," one of them replied. "Tomorrow when you go back my sister there will go back with you." The next morning he started home, the woman accompanying him as his wife. As they went back he kept saying, "I made the people. I did well." At the places where they spent the nights as they returned he told them that he had been to the southern end of the world. On their return he saw people going out in the morning to bury

a dead person. "Do you think I will travel on the day a person has been buried?" he asked.

He went home toward the north. He saw many people traveling as he went back. When he was approaching his home those he met said to him, "You are returning after a long absence." "Yes," he replied, "I am nearly home now." He came where two people were standing. "Hurry back," they said to him. "Your people are worried about you." When he came near he heard them crying for him. They thought he was dead. They were glad to see him coming back with his wife. Indians were living everywhere.

XVI. THE TWO-HEADED MONSTER⁵²

They lived at *Kittunnadaadiñ*. Four brothers and an old woman came into existence there. After a time the oldest and wisest of the brothers concluded he would go down the creek. He went along, passing *Xōntelme*, *Xōladiñ*, and *Lōdaikyōxūlla-diñ*. He entered the creek bed and came out again at *Xōmitkyandiñ*. Continuing down stream he came out west of *Saōlkūts-diñ*. He walked along where the houses used to stand. When he came to the creek as he walked along he heard something making a noise on the hillside on the other side of the creek. He went on toward the north, but noticed the small branches of the redwood trees were falling. He was wondering what was making the noise. Then a two-headed monster appeared from the hill and began to chase him about. He continued to run until he was nearly out of breath and about to die. Finally his breath was gone and he died. The monster had killed him. Then he carried the body across the creek and up the hill to the house where he lived. The house was so covered with moss no one would notice it. The beings who eat people lived there.

When that brother did not come back they were worried at *Kittunnadaadiñ*. Another day passed and they were worried. When another day had passed, another of the brothers set out. He came along from the south, passing *Kōsda*, *Xōstatetañadiñ*, *Teeekōlindiñ*, *Kailūwta'diñ*, and *Lōtcēke*. Coming to this place

⁵² This monster is known to the Hupa. This series, I, 167.

(Tsedemente), he walked on to the south. He crossed the creek, came to Xōntelme, and went on to Kailūwsadiñ. Crossing the creek again, he came to Lōdaikyōxōladiñ and north of that Kinnastanmiye. Again crossing the creek, he came out at Xōmitkyandiñ and then went west from Seōlkūtsdiñ. When continuing toward the north he came to the place where the village used to be, he heard something making a noise. The monster going along made a noise in the timber like the blowing of the wind. He killed him and carried him across the stream and up the hill. Now another was gone. Two of them had been killed.

Again they were worried. Another of the brothers was worried because those who had gone did not return. When the second one failed to return still another brother set out toward the north. He walked along from the south. Three were gone and there was only one left. He was the youngest and only so large. He said to his grandmother, "Today I am going visiting." "My grandchild, why do you say that? They will eat us all up," she replied. She felt for something. When she found his belt she took it out and he put it on. It was so wide. "When you are about to lose your breath do this way," she told him.

Then the youngest started out. Three were not, they had died. He came here toward the north, crossed the creek, came to Xōntelme, and went on to Kailūwtañadin. Then he went on, came to the creek, crossed it and came out into Lōdaikyōxōladiñ. He continued to Kinnastanmiye, came west to the creek, and reached Xōmitkyandiñ. Then going on toward the north he passed west of Saōlkūts, where the house-pits are. Going north beyond the small creek by the house-pits, he heard something making a noise.

Across the stream up on the hillside above Daxaletañadiñ the redwoods were moving back and forth. It was the coming of the monster that made the noise. When he came out into the glade north, Nak'k'ōkōstasaide was coming from the west making a noise. The monster chased him around until his breath was nearly gone. When he was about to be killed he did this way with his belt. The monster fell apart, dead. The man had not taken (the magic thing) out. He carried it home to his grand-

mother who had said, "Carry it with this (the belt)." Then he went across the stream and followed the track up the hillside to Kauwkyōdaxōntelkūt. There on the south side near the head of the gulch a house stood on which ferns were growing. He walked to it and went in. An old woman and a boy were sitting there. "Something must have made a noise," the boy said. There was a net lying there, made for catching people on which these persons lived. The hillside below the house was white with the bones of people. When the boy took up the net the man did this way to him with his belt and he fell in two parts. The old woman in turn took up the net. He did the same way to her and she died. "People shall not do this way. They shall live right. They shall not eat people." He set fire to the house and burned it.

He went back south where his grandmother lived. "I have come back, grandmother," he said. "I am glad you came back, grandchild," she replied. "I killed them," he said, and returned the belt. "My body is glad," she said. Her grandchild was left and they lived well after that.

XVII. PANTHER AND GRIZZLY BEAR⁵³

Panther lived way north at Kiñkyōlai with two boys, Wildcat and Fox.⁵⁴ He used to go out and hunt every morning with a deer's head for a decoy. He used to say to the boys, "Do not go up the hill." He always used to say that and then go hunting. He brought meat and cut it up to dry until the house was full of dry meat and hides. This was what he was always doing. He kept telling the boys not to go up the hill.

"Why does he always say that to us?" the boys said to each other. "Why does he keep telling us not to go up the hill?"

They went up the hill and came where a grizzly bear was living. They trifled with him. He went to the house and ate up its contents. When Panther returned he exclaimed, "What has happened?" The house was flat on the ground and every-

⁵³ See page 352 above for a more detailed version.

⁵⁴ It was explained that Wildcat was Panther's younger brother and Fox a nephew.

thing had been eaten up. He started off, walking. Seeing smoke ascending, he went to the house and put his head in the doorway. He saw a man lying by the fire and a woman sitting near by. He shot the man in his shoulder as he lay asleep. "Alo," the old man said, "what did you put in the fire that snaps so?" "Snapping in the fire, did you say? Do you not know that you have been shot?" his wife asked.

Panther shot him everywhere. There was no result. Finally the woman said, "It does no good for you to shoot his body. That does not hurt him. His heart is in the sole of his foot." Panther shot him there and killed him. He surely died.

Panther went back to his home and rebuilt his house. He took the boys and pushed them into the fire. "Was that what I told you? Did I tell you to go up the hill?" he said. The boys went outside. When it was evening he called to them, "Come in, nephews." They came in and he fed them. How they ate.

He told grizzly bear, the kind he killed, not to do that again. "You shall just live out of doors."

Panther went about again and killed game as before. Soon the house was as it used to be inside. He took good care of the children. They lived well.

XVIII. SKUNK'S THEFT⁵⁵

Skunk went in the morning to get bulbs. "Grandmother, sharpen my digging stick for me," he said. She went to a flat stone that lay near by and sang as she worked. The boy began to dance. "Girls, a handsome boy is dancing." They gathered in a circle near him. He emitted flatulence. The spectators all bowed their heads to the ground. Skunk ate the bulbs, scooping up the smaller ones in his hands. When the others recovered, they went home carrying nothing but their empty baskets.

XIX. THE ESCAPE OF THE CAPTURED GIRL⁵⁶

A girl lived in the middle of the world. The others who lived there had gone west, leaving this girl alone. There were no other

⁵⁵ This tale is commonly told by the Indians living south of the Chilula. A version is given from the Kato, in present series, V, 219.

⁵⁶ The Hupa have a similar tale. This series, I, 182.

Indians in the neighborhood. As fall was coming on, the girl busied herself gathering acorns and cracking them. A long time passed before the absent party returned.

Once when she was employed as usual sitting facing the door she heard a person outside. She was so frightened that she did not take out the acorn she had just put in her mouth to crack. She saw he was holding a carrying basket before his face. The man came in, remaining on the opposite side of the fire from her. His face had been blackened. "Do not be afraid of me. I have been thinking about you for some time. I knew about you," he said to her. Although she was afraid of him, she gave him some acorn soup. He bade her make acorn flour for their journey.

The next day they started back. They traveled until they came where he had spent the night on his way. They camped there. The next morning they arose and continued their journey. They traveled until sunset, spending the night where he had previously camped. Thus they traveled. "Did you think it would take ten days?" he said to her, "we shall get there in one more day." The next day they started out again. When the sun was in the west they came to a hollow tree.⁵⁷ The man sat down outside and told his companion to be seated. When they went in the girl found it was a large tree with plenty of room inside. Obsidians lay around everywhere. South of the tree was a pond of water. There were many crates of dry meat in the house. "Do not be afraid," the man said. "Eat."

When they had spent several days thus the man said, "I would like to eat some fresh meat." He felt around the south side of the room and took out a package. The woman watched him as he went out and entered the timber. She went along the edge of the timber watching him. In the timber was a small open glade in which a band of elk were feeding. The man was holding the package under his arm. The woman was able to watch him without his seeing her. "What is he up to?" she was saying to herself. When he came to a favorable place he did this way with the package⁵⁸ and the elk fell down.

⁵⁷ Hollow trees were frequently used as houses (p. 273).

⁵⁸ He pointed it at the elk as was shown by a gesture.

The woman went back and went into the tree again. When the man came in he said, "I am going to do the butchering. I will eat fresh meat." He started away. The woman had seen him put the package down. She took it up and followed him with it. She came upon him as he was butchering and did this way to him. She went back, carried the package in, and put it down again. When after a time the man came back again, he complained that his head ached. By night he was nearly crazy. "I am worse," he said, "drag me to the pond and throw my body in. Throw the package in after me." When he died she did as he had asked.

The next morning she selected three red obsidians, three robes, and two black obsidians, put them in her carrying basket, and started home. On her return journey she camped each night where they had camped on the previous journey. It took her just as many days to return as they had taken in coming. As she came near her home, she heard a noise. It was the falling of the tears which she heard. When she had put her carrying basket down she asked what they were crying about. "You are crying for me too soon," she told them. She went in the house and found that after they had returned they had cut their hair off even with their chins. She told them about herself and the man who had taken her away.

XX. BEWITCHING OF THE OLD WOMAN OF SELGAIKALINDIN

They were living together at Selgaikalindiñ. They went west, leaving an old woman like me (the narrator), who stayed behind. A girl was living alone across the creek on the east side. The people were gone a long time. Finally they came back from the west.

The old woman had not eaten that day, but had walked down the hill. She kept saying to herself, "Something large has been dragged along the trail." It was fall and the sun was low in the west. "I will spend the night with her I think. I am lonesome," she said. "Well, come in," the other said. The woman was all the time making faces, peering under her hand. She did this because she had witch medicine. "Why do you

keep doing that to me? Why don't you go to bed?" She had buried her bad medicine in the ground. After a time she had cracked one basketful of acorns. She still sat there watching her. "Why do you do that to me?" she asked. She finished shelling another basketful. The dawn was looming up. Soon it was fairly light.

"Go out," she told her. She drove her out, saying, "You came here to sleep." Under the bed there were two baskets with their open ends pressed together. She took them out and threw them after her, hitting her. "Die. Let it go into your body. The basket smells badly," she called after her.

The next day the girl said to herself, "I will take a walk." She came to a log under which a person's dead body was lying. It was the body of the old woman into which the evil power had entered. The rotten wood had fallen over the body, covering it up.

"I will go up the hill," the girl said to herself. The people of the village were busy at different occupations. Some of them were soaking acorn meal. She went into the house, where fish which they had brought from the coast was lying. They gave her some of the fish to eat and asked her if she had seen anything of such an old woman. "When we came back yesterday she had gone out," they said. "She did not come to see me," the girl replied. She started home, carrying her load of fish. "I did not see her," the girl said to herself. She came back to her home.

XXI. BEWITCHING OF THE LITTCUWHWINNAUWDIN GIRL

Two men and a sister were living across the creek from Litteūwhwinnauwdiñ. One time a man came from the west who said, "You better bring acorns across the mountains to me." They loved their sister very much, but they concluded they would carry loads of acorns across to the coast. They warned their sister not to leave acorns outside the house.

They set out toward the west with their loads, going into the forest. They went down to Seyekyōkait, where they stopped to drink. Going up the ridge, they came to the resting place. When they had gone a long way they came to KinsinLōk. They crossed

the creek and went on until they came to the ocean, where they sat down. They sat by the village of Tōtcindinnūndiñ. When they came to the house of the man who had asked them to bring acorns they sat by his door.

“Call them in,” he said to some one. “Come in,” that one called out. They ate supper. When they had finished eating the old man said, “Well, let us go to the sweathouse.” The men went to the sweathouse and lay down pretty close to each other. The old man got up and took something out from the eastern side. “Are you asleep?” he asked. They did not answer. When he kept asking them they knew what he was about to do. When the dawn was about to appear he was going to kill them by magic. The strangers moved the old man’s sons and lay in their places. The old man felt about and rubbed something as he supposed in the mouths of his visitors. About dawn they heard something making a noise in the sons’ throats. It was the black fluid in their throats that made the noise. Then he felt about and found that it was that which made the noise.

Then the wise one spoke. “You did not have good intentions when you asked that we bring you loads.” They had already made up the loads of surf fish and seaweed given in return with mortars in the middle of them. The old man told this man if he would not tell on him he would give him a woman and red obsidians. The man said he did not want such a woman.

“Well, let us go back,” they said. Then they started back and came out again at KinsinLōk. When they had crossed and were going up the other side they heard that the boys had died after they left. They went along until the sun was in the west and they had come to Tōyekyōkadūkka, where they had intended to camp, when, fearing that their sister might leave acorns outside, they went on.

The old man was walking after them, vainly trying to overtake them. They heard him as he was coming along. One of the brothers told the other to sit below the trail. He himself sat above the trail with a knife in his hand. A log lay there over which one had to climb. When the one following them jumped over the log one of the brothers jumped up in front of him and stabbed him here. Then the one sitting below the trail

jumped up, caught hold of him, and stabbed him repeatedly. They cut him to pieces.

Then they came back from the west to the Teswan village. From there they went on to Satsmittōdiñ. It was rather warm as they passed along. They went on, coming down to Kaiistmittōdiñ, crossed and went up the ridge to Teimmetauwitkût. When they came along the ridge on their way home they heard a noise in the direction of their village. They nearly fell with the heat (?). They found that their sister, on whose account they had hurried back, had been killed by magic poison. She had been killed the night before as she was bringing in acorns. They did not feel so badly, for they had killed the man who caused her death and had cut him to pieces. Those two who had loved their sister very much came back to their home.

XXII. FLIGHT OF THE MURDERERS

There were people living at the village of Kittûnnadaadiñ, where there was a sweathouse. Some one came to the village and said to the headman, "Some people are coming to you today from Katewûndiñ, on the Trinity river." "Very well," the headman replied. "I am not afraid. Let them come. Let them come at once." Soon he saw an Indian. "Are you willing that many of us should come to your village?" he asked. "I came first to ask." "I am not afraid. You may come," he replied. "In two days you may expect many of us," he said, and started back.

After a time four men came up the hill. "Are you afraid of me?" one of them asked. "It is all right. I am not afraid," he replied. "You may bring your people to my village." Then it happened that way. There was a fight at the murderer's village. He brought his family to Kittûnnadaadiñ. At that village the sweathouse stood south of a large maple tree which had several spreading branches. There were five people who came. It was winter time, there was snow and it was cold. They spent several nights at the village, the women sleeping in the house and the men in the sweathouse.

Then it happened that a man came there holding a bunch of brush before his face. Another man came in. One of the women ran out to call the men. She came to the entrance of the sweat-house and called out, "Hurry, they are attacking us." There were two men staying at the time in the sweat-house. The enemy put fire to it and burned it to the ground. Three of them escaped to the creek, plunged in, and crossed to the timber on the opposite side. They lived there in the timber until giant ferns grew on their shoulders. Finally they came back and lived happily afterwards.

XXIII. REJUVENATION DISCONTINUED

He-who-came-down-for-the-world came into existence here at the northern end of the world. He started traveling. He thought about this. He came walking from the north. He came to the middle of the world. He walked on. He came to that which points toward the sky. He came where the hill stands. He arrived there. He made hills stand on either side. There used to be one that stood up.

"People will live well. They will travel safely." They used to go up this hill and become young again. When a person who is old like me went up this hill toward the east he became young again. It was this way. After a time one company of people went up the hill. It happened to them that they were rejuvenated. Then the one who lives way south said, "This hill will be mine only." He did not like it that those who traveled on it should become young again. He did not like it to be tall.

XXIV. THE FLOOD

He used to live by the large butte that stands here. Water came. The water flowed over every part of the world. Then only so much of the hill was not covered by the water. All kinds of animals swam to it. Then the water which came dried up again. The people lived happily again after the ground was dry. Just the Kixûnnai lived on this butte.

Here is the end.

He-who-came-down-for-this-earth thought the people had talked very badly. Because of that the flood came. Thus they will live well. After that he made it good.

XXV. MINK'S GAMBLING MEDICINE

Mink came into existence at the mouth of Redwood creek. He said to himself, "I will travel along the creek toward the south." He always lost when he gambled. He was slim like this (gesture). He tied his hair with a band and started from a place north of here, walking along this trail. His tears were falling, he was so sorry for himself. He went along until he came to Neskintceindildiñ, where the alders grow. "I will lie down for the night in the Douglas spruce timber," he said to himself. A limb of a tree half way up the trunk broke off and fell. "Oh, how poor I am," he said to himself. He smoked himself with the Douglas spruce boughs and sang a song. He stood in the smoke all night.

When it was morning he walked on toward the south until he came to Kinnakonta'diñ, where the village was. A man who lived in a house standing at the southern end of the village came out. He immediately clapped his hands together as in gambling and made a correct guess. "You are just my match," said the man from the north. "What will you wager?" asked the other. "Oh, this hairband I think," replied the first. "We will play for that."

They took seats facing each other and commenced to play. "Do this (shuffle)," he said to him. He pointed and won. Again he did it. He shuffled ten times and won. It was mink who won. He was winning right along. He piled up his winnings behind himself. Among them lay the hairband. They kept on playing while two and then three nights passed. Mink continued to win. "I will stay a fourth night and then I will go home," he said. When the fourth day had passed he started back, going north along the road. His winnings were so large he could hardly carry the load. He went back toward the north until he came where he lived.

XXVI. EAGLE'S WAR MEDICINE

Eagle was about to start out from the north to travel along this way. He was told that no one ever passed beyond a certain place. He resolved that he would go there nevertheless. He made medicine in this manner (stuck an herb in his hair). "Well, I am going," he said, and set out from the north along this trail. He came from far north to the place where those lived who were hostile. He walked past saying to himself, "When Indians come into existence they will know about me. They will hear about this formula of mine. Those who know my formula will make medicine this way."

He walked this way starting from the distant north. After a time he was halfway. Then he was close by. Eagle walked along looking very fine. He passed here walking toward the south. When he came to Yantcintañdiñ, he said to himself, "He will come after me."

When he saw that he was getting safely by he said to himself, "This medicine of mine is very good." He went by. "This medicine of mine is good. He who knows it will go by without difficulty."

Then he went by to the south. "With this herb of mine he will pass along. They will be afraid of him." He went from them walking south. He came to Kasta'diñ and from there went on south. He walked by Teilkündiñ. He went on south to Tsekyōkatinnit. Then he went up the hill to Iltistcemī. Still treveling to the south he came to Intelkaimī. He walked by there and went south to Teimmanañakût. He walked by and went south to Diltewagnadaadiñ. He went on south to Tenákút. He went south to Hwanamī. From there he walked south to Nōwilindiñ. Then continuing to the south he went up the hill.⁵⁹

Eagle did this.

XXVII. WAR MEDICINE OF THE SEKYOXATINNIT YOUTH

He lived south of Sekyoxatinnit with his sister. When the dawn was about to travel she (the sister) cut a hair-band so wide. She tied it on the hair of the crown of her head. She spoke to

⁵⁹ The place names are those of villages and other important places in the Whilkut country along upper Redwood Creek.

her brother. Then she threw ashes out like this. When the enemy came to the entrance to fight the striking flints caused the blanket to shake and make a noise like "sai." Nothing bad entered his body. This way she did to her brother with the hair-band and the ashes.

She made medicine when people were to fight. She rubs ashes on his face making horizontal lines below his eyes and across the upper portion of his arms. Having made the medicine she shouts "meu" five times and repeats the formula. They lived at *Sekyōxatinnitme*.

XXVIII. PURIFICATION OF THE BEREAVED—FOR MEN

He came into existence alone here northeast. He put the water of dentalia close by himself. He burned five bundles of Ceanothus brush and stood in the smoke.

After a time a person died. He fixed the body properly. When he had finished he bathed (the mourner) with ginseng.

The deer's water stood there. The white deer stood in the water which came so high on them. He caused them to travel. He caused the roan deer to travel. He made them go where mint was growing. It was as if they were floating in it. After a time he caused white deer to travel there. After them he made the brown deer travel. Then they swam in the water of dentalia. Then he opened (the pond) and when he opened it the noise encircled the earth.

He always does this way, with it he conducts the person to *Kixūnnaita'diñ*. That which he did belongs to Indians. When it had been day five times he placed five bundles of yerba buena under him on the fire and poured a decoction of *mûkkadje'k'ôlen*⁶⁰ over him. He travels well. He brought him back from *Kixūnnaita'diñ*. I put this much of that which belongs to Indians (tobacco) in your hand. You will have so much. You will do this way in any case. Nothing will go by you," he said to him. He brought him back to the Indian world. After this it was so.

⁶⁰ *Leptotaenia Califorica*.

FOR WOMEN

It is always dry here southeast. There are always many flowers there. He puts abalone water there. A tanoak stands there. The girls always come to it from the northeast. They also come from the southwest. He placed the water of a sea-shell by it. "This abalone's water I sprinkle on you. This maxateinminnexōlen's water I sprinkle on you," he said to her. When he has put the water this way on the crown of her head he says, "We come back to the Indian world." He rubs it on her back also. He makes it this way for a woman.

ADDITIONAL INFORMATION

After the dictation of the above given text, the following additional information concerning this purification ceremony was secured, chiefly in reply to questions.

The medicines used are five bundles of *Ceanothus integerimus*, the roots of ginseng, a vine, probably *yerba buena*, *Microseris Chamissonis*, and the roots of *Leptotaenia Californica*. When the medicine is made for women the shells mentioned in the texts are put in the fluid, whole. The bundles of *Ceanothus* are used for fumigation. The medicines are brought in a carrying basket, pounded in a basket-mortar, and boiled in a basket-bowl by means of hard stones called *se Littsō*, "stones blue." The medicine is prepared in the dwelling house. The ginseng is used on the first day, the others mentioned on the second, third, and fifth day after the death. No ceremony is held on the fourth day. The formula given above is repeated during the preparation of the medicine on each of the days it is made.

The man who digs the grave (and who is the nearest able-bodied male relative) has a fire to the right of the regular house fire as one enters. A board is placed on edge to separate the two fires. The grave-digger is given two meals a day, one at sunrise and another about four in the afternoon. He is allowed to eat dry salmon and surf-fish, but not fresh salmon or eels, or meat in any form. After the evening meal he goes out to the grave carrying or wearing a bundle of Douglas spruce boughs over his head. He builds a small fire by the grave-side and cries, saying,

"I have come for my tracks." The bundle of boughs is used in the house for a pillow. When the ceremony is completed, this bundle of boughs, the board used to fence off the fire, the baskets used in cooking for and in feeding the grave-digger, and the clothing he has worn are carried up to the east and put in a tree. The place where he lay is carefully smoothed out.

A medicine called kimau Lûkkau, "medicine fat," probably *Osmorrhiza nuda*, is given internally on the fifth day with fish and eels, when the first regular meal is given the mourners. The bath in the river, used by the Hupa, is not permitted by the Chilula. If there is no deer meat at hand for the meal of the fifth day, deer sinew is used instead. The person who makes the medicine receives the various baskets used in the ceremony, and a string of dentalia, valued at five dollars.

When the grave-digger is ready to break the ground he says: "I make a mark around the butte here southeast. I am going to dig the ground here with that."

The Chilula do not put a basket in the doorway as do the Hupa. They carry the body out through an opening in the side of the house, not through the doorway. The body is taken out head first, the grave-digger taking the feet. The family may eat while the body is in the house and the grave-digger is required to do so. They used to put dentalia in the ears and nose of the deceased.

When the body is about to be buried, it is addressed as follows: "You must go away from me. You must not think about me."

The informant and her husband were showing signs of uneasiness. The interpreter replied to a question that they were afraid. "The sun hears it all and will do something bad." The informant threw away a chip with which she had illustrated the position of the board used, and exclaimed, "Disregard what we have said."

XXIX. A SUPERNATURAL EXPERIENCE

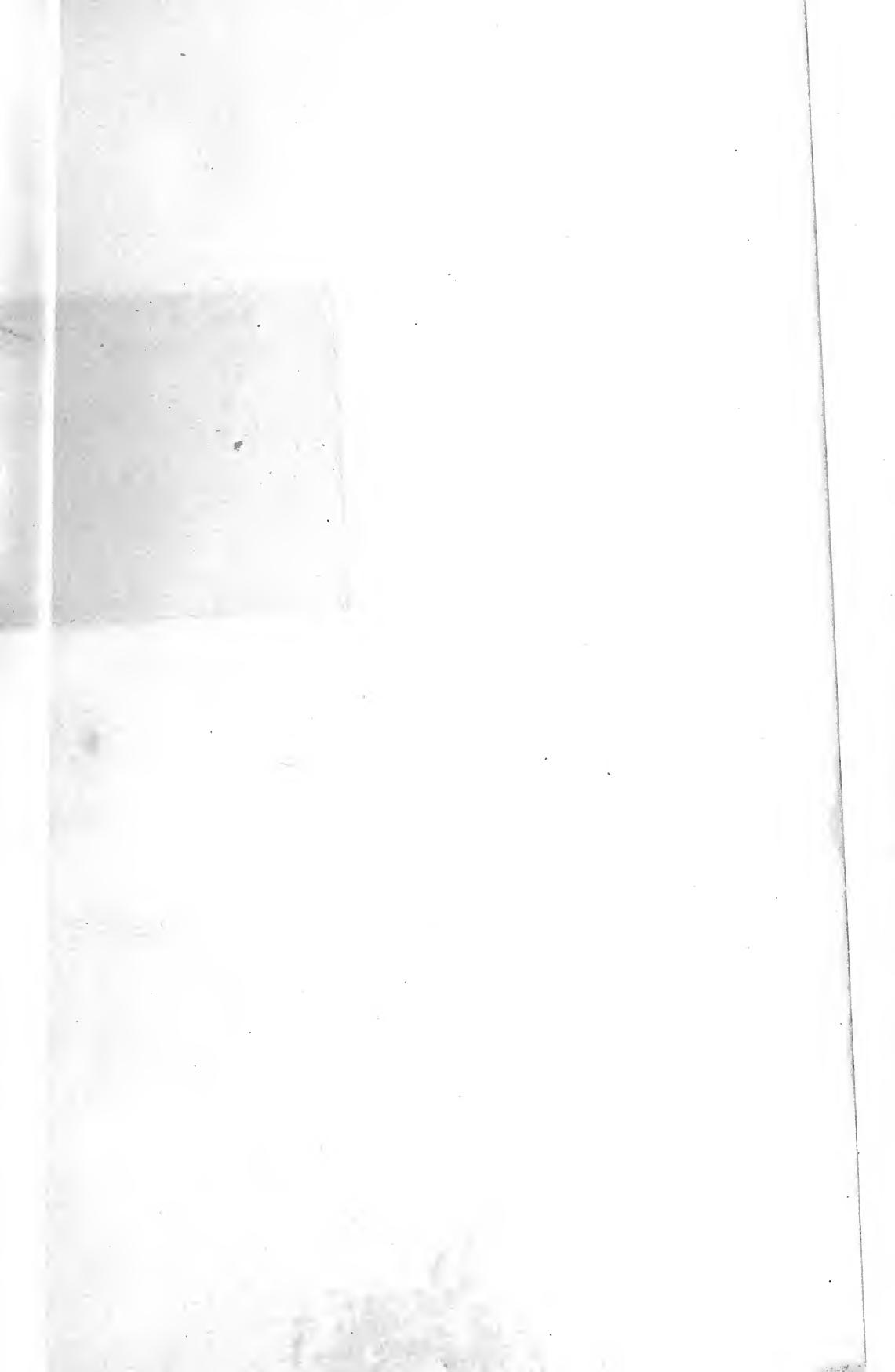
Four years ago I did not see the world then it happened that I did something. I died. I dreamed that I was here in the south-eastern world in a large cloud. A feather ornament was moving this way and singing thus. It was the one who came for me who was doing it.⁶¹ A little while I am holding you. For a short time I will live again." Then I sang it after him. I sing it every night. After a time I got well.

⁶¹ The person meant is the supernatural leader of the shamans. He is said to be the child known to the Hupa in the myth found on page 187 of volume 1 of this series. Molasses' wife was a medicine woman for troubles caused by the deer gods. As such, she was on her way to the world of the southeast on the sky, not below to the world of the ordinary dead (this series, I, 74). So certain was her husband that she was dead that he went for lumber to make her coffin.



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